¶ The ſeconde Tome of *Homilies*.

Of ſuch matters as were promiſed, and entituled in the former part of Homilies.

Set out by the authoritie of the Queenes Maieſtie: and to be read in euery Pariſh Church agreeably.

Anno Domini.

1587.



The Table of Homelies ensuing.

1 Of the right vse of the Church.
2 Against peril of Idolatrie. 3. partes.
3 For repairing of & kæpinge cleane the Church.
4 Of good workes. And first of fasting. ii. partes.
5 Against gluttonie and drunkennesse.
6 Against excesse of apparell.
7 An Homilie of prayer. iii. partes.
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9 Of common prayer and sacramentes.
10 An information of them which take offence at certaine places of holy scripture ii. partes.
11 Of almes dædes. iii, partes.
12 Of the Natiuitie,
13 Of the passion for good Friday. ii. Homilies.
14 Of the Resurrection for Easter day.
15 Of the worthy receiuing of the sacrament. ii, partes.
16 An Homilie concerning the comminge downe of the holy Ghost, for Whitsunday. ii. partes.
17 An homilie for Rogation weeke. iii. partes,
18 Of the state of Matrimonie.
19 Against idlenesse.
20 Of repentance and true reconciliation vnto God. iii. partes.
21 An Homilie against disobedience and wilfull rebellion. vi. partes.

An Admonition to all Miniſters Eccleſiaſticall.

FOR that the Lorde dooth require of hys Seruaunt, whom hee hath ſet ouer hys houſholde, to ſhewe bothe faithfulneſſe & prudence in his office: it ſhall be neceſſary that yee aboue all other doe behaue your ſelues moſt faithfully and diligently in your ſo high a function: that is, aptly, plainely, and diſtinctly to reade the ſacred Scriptures, diligently to inſtruct the youth in theyr Catechiſme, grauely and reuerently to miniſter hys moſt holye Sacraments, prudently alſo to chooſe out ſuch Homilies as bee moſt meete for the time, and for the more agreeable inſtruction of the people cõmitted to your charge, with ſuch diſcretion, that where the Homilie may appeare too long for one reading, to deuide the ſame to be read part in the fore noone, and part in the afternoone. And where it may ſo chaunce ſome one or other Chapter of the olde Teſtament to fall

in order to bee reade vppon the Sundayes or holye dayes, which were better to be chaunged with ſome other of the newe Teſtament of more edification, it ſhall be well doone to ſpende your time to conſider well of ſuch chapters before hande, whereby your prudence and diligence in your office may appeare, ſo that your people may haue cauſe to glorifie God for you, and be the readier to imbrace your labours, to your better commendation, to the diſcharge of your conſciences and their owne.

An

An Homilie of the right vse of the Church or Temple of God, and of the reuerence due vnto the same.

The first Chapter.

WHere there appeareth at these dayes great slacknes and negligence of a great sort of people in resorting to the Church there to serue God their heauenly father, according to their most bounden duetie, as also much vncomely and vnreuerent behauiour of many persons in the time when they are assembled, and thereby may iuste feare arise of the wrath of God, and his dreadfull plagues hanging ouer our heades for our grieuous offences in this behalfe, amongest other many and great sins which wee dayly and hourelie commit before the Lord. Therfore for the discharg of all our consciences, and for the auoiding of the common perill and plague hanging ouer vs, let vs consider what may be said out of gods holy booke concerning this matter, whereunto I pray you giue good aduice, for that it is of great waight, & concerneth you all. Although the eternall and incomprehensible maiestie of God, the Lord of heauen and earth, whose seat is heauen, and the earth his footstole, can not be inclosed in temples or houses made with mans hand, as in dwelling places able to receiue or containe his maiestie, according as is euidently declared by the Prophet Esaias, and by the doctrin of S. Stephen, and S. Paule in the Actes of the Apostles. And where king Salomon (who builded vnto the Lord, the most glo-

Actes. 7.

Esai. 16. Acts. 7. 17.

rious temple that euer was made) sayth. Who
3, Reg, 8 shalbe able to builde a meete or worthye house for
2, Par, 2, and 6. hym? if heauen, and the heauen aboue all heauens
can not conteyne hym: how much lesse can that
which I haue buylded? And further confesseth
What am I, that I should be able to builde thee
an house, O Lord? But yet for this purpose onely
it is made, that thou mayst regarde the prayer of
thy seruaunt, and his humble supplication. Much
lesse then bee our Churches meete dwelling pla-
ces to receiue the incomprehensible Maiestie of
God. And in deede, the cheefe and speciall Tem-
ples of God, wherein hee hath greatest pleasure,
and most delighteth to dwell and continue in, are
the bodies and mindes of true Christians and
the chosen people of God, according to the doc-
trine of the holy scripture, declared in the fyrst
1, Cor, 3. Epistle to the Corinthians. Knowe ye not (sayth
S. Paule) that ye are the Temple of God, and
that the spyrite of God, dwelleth in you? If any
man defile the temple of God, hym will God de-
stroy. For the temple of God is holie, which yee
are. And againe in the same Epistle: Know yee
not that your bodie is the Temple of the holye
ghost dwelling in you, whom ye haue giuen you
2, Cor, 6. of God, and that yee bee not your owne? For
yee are dearelie bought. Glorifye ye now there-
fore God in your bodie and, in your spirit,
which are Gods. And therefore as our Sau-
our Chryste teacheth in the Gospell of Sayncte
John, they that worship God the Father in
spyrite and trueth, in what place soeuer they doo
it, worshippe hym a ryght: for such worshippers

doth

doth God the father looke for. For God is a spi- Iohn,4.
ryte, and those that worship hym, must worship hym in spirite and trueth, sayth our Sauiour Chryst. Yet all this notwithstanding, the materiall Churche or temple is a place appoynted aswell by the vsage and continuall examples expressed in the olde Testament, as in the newe, for the people of God to resorte togeather vnto, there to heare Gods holye worde, to call vpon his holie name, to giue thankes for his innumerable and vnspeakeable benefites bestowed vpon vs, and duelie and truely to celebrate his holy sacramentes, (In the vnfained doing and accomplishing of the which, standeth that true and ryght worshipping of God afore mentioned) and the same Churche or Temple, is by the Scriptures both of the olde Testament and the newe, called the house or temple of the Lorde, for the peculiar seruice there donto his maiestie by his people, and for the effectuous presence of hys heauenly grace, wherewith he by his sayd holy worde endueth his people so there assembled. And to the sayde house or temple of God, at all times by common order appointed, are all people that be godly in deede, bounde with all dillygence to resort, vnlesse by sycknesse or other most vrgent causes they bee letted therefro. And all the same so resortinge Math.23.
thether, ought with all quietnesse and reuerence thereto behaue themselues, in doinge theyr bounden duetye and seruice to almightie God, in the congregation of hys Saintes. All which thinges are euident to bee pro-

ued by Gods holy word, as hereafter shall plainelie appeare.

Iohn, 2. And first of al, I will declare by the Scriptures, that it is called (as it is in dæde) the house of
Iohn, 18. God, and Temple of the Lorde. He that sweareth by the Temple (sayth our Sauiour Christ) sweareth by it, and him that dwelleth therein,
Math. 23. meaning God the father which hee also expresseth plainely in the Gospell of Saint Iohn, sayinge:
Iohn 2. Dow not make the house of my Father, the house of marchaundise. And in the booke of Psalmes, the
Psal. 5. Prophet Dauid saith, I wil enter into thine house I wil worship in thy holy temple, in thy feare. And it is almost in infinite places of the scripture, specially in the Prophets and booke of Psalmes, called the house of God, or house of the Lord. Some-
Psal, 131. time it is named the tabernacle of the Lord, and sometime the sanctuary, that is to say, the holie
Exod. 15. Leuit. 19 house or place of the Lord. And it is likewise called the house of praier, as Salomon, who builded
3. Reg. 8. 2. Par. 26. the temple of the Lord at Ierusalem, doth call it the house of the Lord, in the which the Lordes name should be called vpon. And Esaias in the 50
Esai, 50. Chapter. My house shalbe called the house of praier amongst al nations. Which text our sauiour
Mat, 12. Mark, 11. Luke. 19. Christ alleadgeth in the new Testament, as doth appeare in three of the Euangelistes, and in the
Luke, 18. Luke, 2, Acres, 3. parable of the Pharisee and the Publican which went to praye, in which Parable our sauiour Christ saith. They went vp into the temple to pray And Anna the holy widowe and prophetesse, serued the Lord in fastinge and praier in the temple, night and day. And in the story of the Acts it is

mencioned,

mencioned, how that Peter and John went vp in to the temple at the howre of praier. And S. Paul praying in the temple at Jerusalem, was rapt in the spirit, and did see Jesus speaking vnto him. Actes, 22.

As in all conuenient places, praier may be vsed of the godly priuatly: so it is most certaine, that the Church or temple is the due and appointed place for common and publike praier. Now that it is likewise the place of thanksgiuing vnto the Lord for his innumerable and vnspeakable benefits bestowed vpon vs, appeareth notably in the latter end of the gospell of S. Luke, and the beginninge of the story of the Acts, where it is written that the Apostles and disciples, after the ascension of the Lord, continued with one accord daily in the temple, alwaies praising, and blessing God. And it is likewise declared in the first Epistle to the Corinthians, that the Church is the due place appointed for the vse of the Sacramentes. It remaineth now to be declared, that the Church or Temple is the place where the liuely word of God (and not mans inuentions) ought to be reade and taught, and that the people are bound thether with all diligence to resort: and this proofe likewise to bee made by the Scriptures, as hereafter shall appeare. Luke, 24. Actes. 2. 1. Cor, 9.

In the storie of the Acts of the Apostles, we read that Paule and Barnabas preached the worde of God in the temples of the Jewes at Salamine. And when they came to Antiochia, they entred on the Saboth day into the Sinagogue or Church, and sate downe, and after the Lesson or reading of the Law and the Prophets, the ruler of the tem- Acts. 12.

ple

ple sent vnto him saying: Ye men & brethren if any of you haue any exhortation to make vnto the people, say it. And so Paule standing vp, & making silence with hys hande, saide: Yee men that bee Israelites, and ye that feare God, giue eare: and so foorth, preachinge to them a Sermon out of the Scriptures, as there at large appeareth. And in the same storie of the Actes, the seuenteenth Chapter, is testified howe Paule preached Christ out of the Scriptures at Thessalonica. And in the fyfteene Chapter, James the Apostle in that holy counsell and assemblie of hys fellowe Apostles sayth, Moses of olde time hath in euerie Cittie certaine that preache hym in the Synagogues or Temples, where hee is reade euerie Sabboth day. By these places yee may see the vsage of readinge of the holy scriptures of the olde Testament among the Iewes in their Synagogues euery sabboth day, and sermons vsuallie made vpon the same. Howe much more then is it conuenient that the scriptures of God, and specialle the gospell of our sauiour Christ, should be read and expounded to vs that bee Christians in our Churches, speciallie our sauiour Christ and his Apostles allowing this most godly and necessary vsage, and by theyr examples confirminge the same?

Actes 17.

Actes, 15.

It is written in the stories of the Gospels in diuers places, that Iesus went rounde about all Galile, teaching in theyr synagogues, and preaching the Gospell of the kingdome: In which places is his great diligence in continuall preaching and teaching of the people most euidently set

Mat. 4.
Marke. 1.
Luke 4.
Mat. 13, 20.
Mark. 6.
Luke. 13.

foorth

forth.

In Luke ye reade, how Jesus according to his accustomed vse came into the Temple, and how the booke of Esaias the Prophete was deliuered him, howe he read a text therein, and made a sermon vpon the same. Luke, 4.

And in the 19. is expressed howe he taught dayly in the temple. And it is thus written in the 8. of John Jesus came again early in the morning into the temple, and all the people came vnto him, and hee sate downe and taught them. And in the 18. of John, our sauiour testyfieth before Pilate, that he spake openlie vnto the worlde, and that hee alwayes taught in the synagogue and in the temple, whether all the Jewes resorted, and that secretly hee spake nothing. And in Saint Luke: Jesus taught in the Temple, and all the people came earely in the morning vnto hym, that they might heare him in the Temple. Luke. 19. Iohn. 8. Iohn. 18. Luke. 21.

Here ye see alwell the dilligeuce of our Sauiour in teaching the worde of God in the temple daily, and specially on the Sabboth dayes, as also the readinesse of the people resorting altogether, and that early in the morning, into the temple to heare hym.

The same example of diligence in preaching the worde of God in the temple, shall ye finde in the Apostles, and the people resortinge vnto them: Actes the fyfte. Howe the Apostles, although they had beene whypped and scourged the daye before, and by the hygh Priest commaunded that they shoulde preache no more in the name of Jesus, yet the day followinge they entered earely in the

the morning into the Temple, and did not ceale to
Acter, 13, 15 17. teache and declare Iesus Christ. And in sundrye other places of the storie of the Actes, yee shall finde like diligence bothe in the Apostles in teaching, and in the people in comming to the Temple to heare Gods worde. And it is testified in the
Luke, 1. fyrste of Luke, that when Zacharie the holye Priest, and father to John Baptist, did sacrifice within the Temple, all the people stoode without a longe tyme praying, such was theyr zeale and
Luke, 2. feruencie at that time. And in the second of Luke appeareth what great iourneis, men, women, yea and chyldren tooke, to come to the Temple on the feaste day, there to serue the Lorde, and speciallie the example of Joseph, the blessed Virgin Marie, mother to our Sauiour Iesus Christ, and of our Sauiour Chryst hymselfe, beeing yet but a chylde, whose examples are worthy for vs to followe. So that if wee would compare our negligence in resortinge to the house of the Lorde there to serue hym, to the dilygence of the Iewes in comminge dailie verie earlye, sometime by great iourneyes to theyr Temple, and when the multitude coulde not be receyued within the temple, the feruent zeale that they had, declared in standinge longe without and praying: we may iustlie in his comparison condemne our slouthfulnes and negligence, yea playne contempt, in comming to the Lordes house, standing so nære vnto vs, so seldome, and scarsely at any time. So far is it from a great many of vs to come early in ỹ morning, or giue attendance with

out

out who disdaine to come into the temple: and yet wee abhorre the very name of the Iewes when we heare it, as of a most wicked and vngodly people. But it is to bee feared, that in this point wee be farre worse then the Iewes, and that they shall rise at the day of iudgement, to our condemnation, who in comparison to them, shewe suche slacknesse and contempte in resortinge to the house of the Lorde, there to be serue hym, according as we are of dutie most bound. And besides this most horrible dread of Gods iust iudgement in the great day, we shall not in this life escape his heauie hande and vengeaunce, for this contempt of the house of the Lorde, and his due seruice in the same, accordinge as the Lord hymselfe threatneth in the fyrst Chapter of his prophet Aggeus, after this sorte: Because you haue lefte my house deserte and without companie (saith the Lorde) and yee haue made hast euerie man to his owne house, for this cause are the heauens stayed ouer you, that they shoulde giue no dewe, and the earth is forbidden that it shall bringe foorth his fruit, and I haue called drought vpon the earth, and vpon the mountaines, and vpon corne, and vpon wine, and vpon oyle, and vpon all thinges that the earth bringeth foorth, and vppon men, and vppon beastes, and vppon all thinges that mens handes labour for. Beholde if wee be such worldlinges that wee care not for the eternall iudgementes of God (whych yet of all other are moste dreadfull and horrible) wee shall not escape the punishmente of God in thys worlde by drought and famyne, and the takinge away Agge. 1.

away of all worldlie commodities, which wee as worldlinges seeme onelie to regard and care for. Whereas on the contrarie parte, if we woulde amende this faulte or negligence, slouthfulnesse and contempt of the house of the Lorde, and his due seruice there, and with diligence resort thether together, to serue the Lord with one accorde and consent in all holinesse and ryghteousnesse before hym: wee haue promises of benefites both heauenly and worldlye. Wheresoeuer two or three bee gathered in my name (sayth our sauiour Christ) there am I in the middest of them. And what can bee more blessed, then to haue our Sauiour Chryst amonge vs? Or what againe can be more vnhappie or mischeeuous then to dryue our Sauiour Chryst from amongste vs, to leaue a place for his and our most ancient and mortall enimie the olde Dragon and serpent Sathan the deuill in the middest of vs?

Math, 18.

Luke, 2. In the seconde of Luke it is written, howe that the mother of Christ and Joseph, when they had long sought Christ, whome they had lost, and coulde fynde hym no where, that at the last they founde hym in the Temple sitting in the middest of the doctours. So if wee lacke Jesus Christ, that is to say, the Sauiour of our soules and bodyes, we shall not fynde hym in the market place, or in the Guilde hall, much lesse in the alehouse or Tauerne, amongste good fellowes (as they call them) so soone as wee shall fynde hym in the Temple, the Lordes house, amongste the Teachers and Preachers of his worde, where in deede he is to bee founde. And as concerninge

worldly

worldlie commodities, wee haue a sure promise of our Sauiour Christ: Seeke ye fyrst the kingdome of God, and the righteousnes thereof, and all these thinges shall withall be gyuen vnto you. And thus wee haue in the fyrst part of this Homilie declared by Gods worde, that the Temple or Church is the house of the Lorde, for that the seruice of the Lord (as teachinge and hearing of hys holye worde, calling vppon his holie name, giuing thankes to hym for his great and innumerable benefites, and due ministring of hys sacramentes) is there vsed. And it is likewyse declared by the Scriptures, howe all godlie and Christian men and women ought at times appoynted, wyth dilligence to resorte vnto the house of the Lord, there to serue hym, and to glorify him, as he is most worthy, and we most bound, to whom be all glory and honour, world without ende. Amen.

¶ The second part of the Homilie of the right vse of the Church.

IT was declared in the firste parte of this Homilye, by Gods worde, that the Temple or Churche is the house of the Lord, for that the seruyce of the Lord (as teaching and hearing of hys holye woorde, callinge vppon his holy name, giuing thanks to him, for his great and innumerable benefits, & due ministring of the Sacraments)

Sacramentes) is there vsed. And it is likewyse already declared by the Scriptures, howe all godly and Christian men and women, ought at times appointed, with diligence to resorte vnto the house of the Lorde, there to serue hym, and to glorifie him, as he is moste worthie, and wee most bounden.

Nowe it remaineth in this second parte of the Homelie concerninge the right vse of the Temple of God, to bee likewise declared by Gods worde, with what quietnesse, silence, and reuerence, those that resort to the house of the Lorde, ought there to vse and behaue themselues.

It may teach vs sufficiently how well it doth become vs Christian men reuerentlye to vse the Church and holy house of our prayers, by considering in howe great reuerence and veneration the Iewes in the olde lawe had their Temple, which appeareth by sundry places, whereof I will note vnto you certaine. In the xxvi. of Mathew, it is laide to our sauiour Christes charge before a temporall Iudge, as a matter worthy death, by the two false witnesses, that he had said, hee coulde destroy the Temple of God, and in three dayes builde it againe, not doubting but if they might make men to beleeue that he had sayd any thinge against the honour and maiestie of the Temple, he should seeme to all men most worthy of death. And in the 21. of the Actes, when the Iewes founde Paule in the Temple, they layde handes vpon him crying. Ye men Israelites helpe, this is that man who teacheth all men euery where against the people and the lawe, and against this place: be-

Actes, 21.

sides

sides that, hee hath brought the Gentiles into the Temple, and hath prophaned this holie place. Behold how they tooke it for a like offence to speake against the Temple of God, as to speake against the law of God, & howe they iudged it conuenient, that none but godlie persons and true worshippers of God should enter into the Temple of God. And the same fault is laide to Paules charge by Tertullus an eloquent man, and by the Iewes in the 24. of the Acts, before a temporall Iudge, as a matter worthie death, that he went about to pollute the Temple of God. And in the 27, of Mathewe, when the chiefe Priestes had receiued againe the peeces of siluer at Iudas hand, they said, it is not lawfull to put them into Corban (which was the treasure house of the temple) because it is the price of blood. So that they could not abide that not only any vncleane person, but also any other dead thing that was iudged vncleane, shoulde once come into the Temple, or anie place thereto belonging. And to this end is S. Paules saying in the second Epistle to the Corinthians the 6. Chapter to bee applied: What fellowship is there betwixt righteousnesse, & vnrighteousnes? or what communion betweene light and darknesse? or what concorde betweene Christ and Beliall? or what part can the faithfull haue with the vnfaithfull? or what agreement can there bee betweene the Temple of God and Images? Which sentence, although it bee chiefly referred to the temple of the minde of the godlie: yet seeing that the similitude and pith of the argument is taken from the materiall temple, it enforceth that no vngodlinesse, specially of Images or idols, may

Act. 24.

Mat. 27.

2. Cor. 6.

Ier. 7.

bee suffered in the Temple of God, which is the place of worshipping God: and therefore can no more bee suffered to stande there, then light can agree with darknesse, or Christe with Belial: for that the true worshipping of GOD, and the worshipping of Images, are most contrarie. And the setting of them vp in the place of worshipping, may giue great occasion to the worshipping of them. But to turne to the reuerence ỳ the Iewes had to their temple. You will say that they honored it superstitiously and a great deal too much, crying out, The temple of the Lord, the temple of the Lord, being notwithstanding most wicked in life, and therefore most iustly reproued of Jeremie the Prophet of the Lord. Truth it is that they were superstitiously giuen to the honouring of their Temple: But I would wee were not as farre too short from the due reuerence of the Lords house, as they ouershot themselues therein. And if the Prophete iustli reprehended them, hearken also what the Lorde requireth at our handes, that wee may know whether we bee blame worthie or no.

Eccle. 4. It is written in Ecclesiastes the 4. Chapter: When thou doest enter into the house of God (saith hee) take hæd to thy fæt, draw nær that thou maist hearc: For obedience is much more worth then the sacrifice of fooles, which knowe not what euill they doe. Speake nothing rashly there, neither let thine heart bæ swift to vtter words before God. For god is in heauen, and thou art vpon the earth, therfore let thy wordes bæ fewe. Note (welbeloued) what quietnesse in gesture and behauiour, what silence in talke and wordes, is required in the house of God,

God, for so hee calleth it. See whether they take hæde to their feete, as they be heere warned, which neuer cease from vncomelie walking and ietting vp and downe, and ouerthwart the Church, shewing an euident signification of notable contempt, both of God, and all good men there present: and what hæde they take to their tongues, and spæche, which doe not onely speake woordes swiftlie and rashlie before the Lorde (which they bee heere forbidden) but also sometimes speake filthilie, couetousliе, and vngodlie, talking of matters scarce honest or fit for the Alehouse or Tauerne, in the house of the Lord, litle considering that they speak before God, who dwelleth in heauen (as is here declared) when they bee but vermins heere creeping vpon the earth, in comparison to his eternall Maiestie, and lesse regarding that they must giue an account, at the great day, of euery idle woord wheresoeuer it be spoken, much more of filthie, vncleane, or wicked woordes spoken in the Lordes house, to the great dishonor of his Maiestie, and offence of all that heare them. And in deede concerning the people and multitude, the temple is prepared for them to bee hearers, rather then speakers, considering ỹ aswell the woorde of God is there read and taught, whereunto they are bounde to giue diligent eare, with al reuerence and silence, as also that common prayer and thanksgiuing are rehearsed and said by the publike minister in the name of the people and the whole multitude present, whereunto they giuing their readie audience, shoulde assent and say, Amen. as S. Paule teacheth in the first Epistle to the Corinthians. And in an other place, glorifying Mat. 4.

1. Cor. 14.

God with one spirite and mouth: which cannot be when euery man & woman in seuerall pretence of deuotion prayeth priuatelie, one asking, another giuing thanks, an other reading doctrine, and forgeth not to heare the common prayer of the minister. And peculiarly, what due reuerence is to be vsed in the ministring of the Sacraments in the temple the same Saint Paul teacheth vnto the Corinthians, rebuking such as did vnreuerently vse themselues in that behalfe. Haue yee not houses to eate and drinke in (saith hee?) Do yee despise the Church and congregation of God? What shal I say to you? Shall I praise you? In this I prayse you not. And God requireth not only this outward reuerence of behauiour and silence in his house, but all inward reuerence in cleansyng of the thoughtes of our heartes, threatning by his Prophete Osee in the nienth Chapter: that for the malice of the inuentions and deuises of the people, hee will cast them out of his house: whereby is also signified the eternall casting of them out of his heauenly house and kingdome, which is most horrible. And therefore in the 19. of Leuiticus God saith. Feare you with reuerence my sanctuarie, for I am the Lord. And according to the same the Prophet Dauid saith, I wyll enter into thine house, I will worship in thy holye Temple in thy feare: shewing what inward reuerence and humblenesse of minde the godlie men ought to haue in the house of the Lorde. And to alleage somewhat concerning this matter out of the new Testament, in what honour God would haue his house or Temple kept, and that by the example of our Sauiour Christe, whose authoritie ought

1. Cor. 11.

Osee. 9.

Leuit. 19.

Psal. 5.

of

of good reason with all true christians to be of most weight and estimation: It is written of all the foure Euangelists, as a notable act, and worthie to bee testified of manie holy witnesses, howe that our Sauiour Jesus Christe, that mercifull and milde Lord, compared for his meeknesse to a sheepe, suffering with silence his fleece to be shorne off frō him, and to a lamb led without resistance to the slaughter, which gaue his body to thē that did smite him, answered not him that reuiled, nor turned away his face from thē that did reproch him and spit vpon him, and according to his owne example, gaue precepts of mildnes and sufferance to his disciples: yet when he seeth the temple and the holy house of his heauenly father misordered, polluted, and prophaned, vseth great seueritie & sharpnes, ouerturneth the tables of the exchaungers, subuerteth the seates of them that sold Doues, maketh a whip of cordes, and scourgeth out those wicked abusers & prophaners of the Temple of GOD, saying, My house shall be called the house of prayer, but ye haue made it a den of theeues. And in the second of John, Doe not yee make the house of my father, the house of merchandize. For as it is the house of God, when Gods seruice is duly done in it: So when we wickedly abuse it with wicked talke or coueteous bargaining: we make it a den of theeues, or an house of merchandize. Yea, and suche reuerence woulde Christe shoulde bee therein, that hee would not suffer any vessell to bee carried through the Temple. And where as our Sauiour Christe (as is before mentioned out of Saint Luke) could bee founde no where (when hee was sought) but only in the

Mat. 21. Mark. 11. Lu. 19. Iohn. 11.
Esai. 53. Act. 8.
Esai. 50. Mat. 5.
Iohn, 2.
Mark, 11.

temple amongst the Doctours, and now again exerciseth his authoritie and iurisdiction, not in Castles and princely pallaces amongst souldiers, but in the Temple: Yee may hereby vnderstande in what place his spirituall kingdome (which hee denyeth to bee of this worlde) is soneste to bee founde, and best to bee knowen of all places in this world. And according to this example of our Sauiour Christe in the Primitiue Church, which was most holy and godly, & in the which due discipline with seueritie was vsed against the wicked, open offendours were not suffred once to enter into the house of the Lorde, nor admitted to common prayer, and the vse of the holy Sacramentes with other true Christians, vntill they had done open penaunce before the whole Church. And this was practised, not only vppon meane persons, but also vpon rich, noble, and mighty persons, yea, vpon Theodosius that puissant and mightie Emperour, whom for committing a greeuous and wilfull murder, Saint Ambrose bishop of Millaine reproued sharply, and did also excommunicate the sayde Emperour, and brought him to open penance. And they that were so iustly exempted and banished (as it were) from the house of the Lorde, were taken (as they bee in deede) for men deuided and separated from Christs Church, and in most dangerous estate, yea as S. Paule saith, euen giuen vnto Sathan the Diuell for a time, and their company was shunned and auoyded of all godlie men and women, vntill suche time as they by repentance and publike penance were reconciled. Such was the honor of the Lords house in mens hearts, and outward reuerence also

Chrisost.

1. Cor. 5.

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at that time, and ſo horrible a thing was it to bee ſhut out of the Churche and houſe of the Lorde in thoſe daies, when religion was moſt pure, and nothing ſo corrupt as it hath been of late dayes. And yet we willingly, eyther by abſenting our ſelues frō the houſe of the Lorde, doe as (it were) excommunicate our ſelues from the Church and fellowſhip of the Saints of God, or els comming thither, by vncomely and vnreuerent behauiour there, by haſtie, raſhe, yea, vncleane and wicked thoughtes and wordes before the Lorde our God, horribly diſhonour his holie houſe the Churche of God and his holie name and Maieſtie, to the great daunger of our ſoules, yea and certaine damnation alſo, if wee do not ſpeedilie and earneſtly repent vs of this wickedneſſe.

Thus ye haue heard (dearly beloued out of Gods worde) what reuerence is due to the holy houſe of the Lord, howe all godly perſons ought with diligence at times appointed thither to repaire, how they ought to behaue themſelues there, with reuerence and dread before the Lorde, what plagues & puniſhments, aſwell tēporall, as eternall, the Lord in his holie word threatneth, aſwel to ſuch as neglect to come to his holie houſe, as alſo to ſuch, who comming thither doe vnreuerently by geſture or talke, there behaue themſelues. Wherefore if wee deſire to haue ſeaſonable wether, and therby to enioy the good fruites of the earth, if wee wyll auoyd drought and barrenneſſe, thyrſt and hunger, whiche are plagues threatened vnto ſuche as make haſte to goe to theyr owne houſes, to Ale houſes and to Tauerns, and doe leaue the

house of the Lord emptie & desolate, if wee abhorre to be scourged, not with whips made of cordes, out of the materiall temple only (as our Sauior Christ serued the defilers of the house of God in Hierusalem) but also to bee beaten and driuen out of the eternal Temple and house of the Lord (which is his heauenly kingdome) with the iron rodde of euerlasting damnation, & cast into vtter darknes, where is wæping and gnashing of tæth, if we fear, dread, and abhorre this (I say) as we haue most iust cause to doe: then let vs amend this our negligence and contempt in comming to the house of the Lord, this our vnreuerent behauiour in the house of the Lord, and resorting thither diligent together, let vs there with reuerent hearing of the Lordes holy worde, calling on the Lordes holy name, giuing of hearty thankes vnto the Lorde for his manifolde and inestimable benefites daylie and hourely bestowed vpō vs, celebrating also reuerētly of the Lords holie Sacramēts, serue the Lord, in his holy house, as becōmeth ỹ seruants of the Lord, in holines & righteousnes before him all the daies of our life, & then we shalbe assured, after this life, to rest in his holie hill, and to dwell in his tabernacle, there to praise and magnifie his holy name in the congregation of his Saints, in the holy house of his eternal kingdome of heauen, which he hath purchased for vs, by the death and shedding of the precious blood of hys sonne our Sauiour Iesus Christ, to whō with the Father and the holy Ghost, one immortall Maiestie of God, be all honor, glory, praise, and thanksgiuing, world without end, Amen.

Eph. 3.

An

An Homelie againſt perill of idolatrie and ſuperfluous decking of Churches.

The firſt part.

In what points the true ornamentes of the Church or Temple of God doe conſiſt and ſtand, hath bene declared in the two laſt Homilies, entreating of the right vſe of the temple or houſe of God, and the due reuerence that all true Chriſtian people are bound to giue vnto the ſame. The ſumme whereof is, that the Church or houſe of God, is appointed by the holy Scriptures, where the liuely worde of God ought to be read, taught, and heard, the Lordes holy name called vpon by publike praier, heartie thankes giuen to his maieſtie for his infinite and vnſpeakeable benefites beſtowed vpon vs, his holy Sacraments duly and reuerently miniſtred, and that therfore all that are godly in deed, ought both with diligence at times appointed, to repaire together to the ſaid Church, and therewith all reuerence to vſe & behaue themſelues before the Lord. And that the ſaid Church thus godly vſed by the ſeruants of the Lord, in the Lords true ſeruice, for the effectuous preſence of Gods grace, wherewith he doth by his holy word and promiſes, endue his people there preſent and aſſembled, to the attainment as well of commodities worldlie, neceſſarie for vs, as alſo of all heauenly giftes, and life euerlaſtinge, is called by the worde of GOD (as it is in deede) the Temple of the Lorde, and the houſe of God, and that therefore the due reuerence thereof,

thereof, is stirred vp in the heartes of the godly, by the consideration of these true ornamentes of the said house of God, and not by any outwarde ceremonies or costly and glorious decking of the saide house or temple of the Lord, contrary to the which most manifest doctrine of the Scriptures, and contrary to the vsage of the primitiue Churche, which was most pure and vncorrupt, and contrary to the sentences and iudgements of the auncient learned and godlie doctours of the Churche (as hereafter shall appeare) the corruption of these latter dayes, hath brought into the Church infinite multitudes of images, and the same, with other partes of the Temple also, haue decked with golde and siluer, painted with colours, set them with stone & pearle clothed them with silkes and precious vestures, phantasing vntrulie that to bee the chiefe decking and adorning of the Temple or house of God, and that all people shoulde bee the more moued to the due reuerence of the same, if al corners therof were glorious, and glistering with golde and precious stones. Whereas in deed they, by the said images, and such glorious decking of the Temple, haue nothing at all profited such as were wise and of vnderstanding: but haue thereby greatly hurt the simple and vnwise, occasioning them thereby to commit most horrible idolatrie. And the coueteous persons by the same occasion, seeming to worship, and peraduenture worshipping in deede, not onlie the images, but also the matter of them, golde and siluer, as that vice is of all others in the scriptures peculiarly called idolatrie or worshipping of images. Against the which, foule abuses and great enormities

Ephes. 5. Col. 2.

noꝛmities ſhalbe alleaged vnto you: Firſt, the authoꝛitie of Gods holy woꝛd, aſwel out of the old Teſtament, as of the newe. And ſecondly, the teſtimonies of the holy & ancient learned fathers & doctoꝛs out of their owne woꝛkes & ancient hiſtoꝛies eccleſiaſtical, both ỹ you may at once know their iudgements, & withall vnderſtand what maner of oꝛnaments were in the temples in the pꝛimitiue church in thoſe times, which were moſt pure and ſincere. Thirdly, the reaſons & arguments made foꝛ the defence of images oꝛ idols, & the outragious decking of tẽples & churches, with gold, ſiluer, pearle, & pꝛetious ſtone, ſhalbe confuted, & ſo this whole matter concluded. But leaſt any ſhoulde take occaſion by the way of doubting by woꝛdes oꝛ names, it is thought good hær to note firſt of all, that although in common ſpæch we vſe to cal the likenes oꝛ ſimitudes of men oꝛ other things, images, & not idols: yet the ſcriptures vſe the ſaid two woꝛds (idols & images) indifferently foꝛ one thing alway. They be woꝛdes of diuers tongues and ſoundes, but one in ſenſe & ſignification in the Scriptures. The one is taken of the Græke woꝛd Εἴδωλα, and idoli, & the other of the Latine woꝛd Imago, an image, & ſo both vſed as Engliſh termes in the trãſlating of Scriptures indifferently, accoꝛding as the Septuaginta haue in their tranſlation in Græke Εἴδωλα, and S. Ierome in his tranſlatiõ of the ſame places in Latin hath Simulachra, in Engliſh, images. And in the new Teſtament, ỹ which S. Iohn calleth Εἴδωλον, S. Ierom likewiſe tranſlateth Simulachrum, as in all other like places of ſcripture vſually he doth ſo trãſlate. And Tertulliã, a moſt ancient doctoꝛ & well learned

1. Iohn. 5.

learned in both the tongues, Greeke and Latine, interpreting this place of Saint Iohn, Beware of Idols, that is to say, saith Tertullian, of the images themselues: and the Latine wordes which hee vseth, bee Effigies and Imago, to say, an Image. And therefore it forceth not, whether in this processe we vse the one terme or the other, or both together, seeing they both (though not in common Englishe speech, yet in the scripture) signifie one thing. And though some blinde mens eyes, haue heeretofore craftilie gone about to make them to bee taken for words of diuers signification in matters of religion, and haue therefore vsually named the likenesse or similitude of a thing set vp amongst the Heathen in their Temples or other places to bee worshipped, an Idoll. But the like similitude with vs, set vp in the Church, the place of worshipping they call an Image, as though these two wordes (Idoll and Image) in Scripture, did differ in proprietie and sense, which (as is aforesaid) differ onlie in sound and language, and in meaning bee in deed all one, specially in the Scriptures and matters of religion. And our Images also haue beene, and bee, and if they bee publikely suffered in churches and Temples, euer will bee also worshipped, and so idolatrie committed to them as in the last part of this Homilie shall at large be declared and proued. Wherefore our Images in Temples and Churches, bee in deed none other but Idols, as vnto the which idolatrie hath been, is, and euer will be committed.

Lib. de corona militis.

And first of all, the Scriptures of the old Testament, condemning and abhorring alwell all idola-

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trie or worshipping of Images, as also the very Idols or images themselues, specially in Temples, are so many and plentifull, that it were almost an infinite worke, and to be conteined in no small volume, to record all the places concerning the same. For when God had chosen to himselfe a peculiar & a special people from amongest all other nations that knew not God, but worshipped idols and false Gods: hee gaue vnto them certaine ordinances & lawes to bee kept and obserued of his saide people. But concerning none other matter did he giue eyther more, or more earnest and expresse lawes to his saide people, then those that concerned the true worshipping of him, and the auoyding and fleeing of idols and images, and idolatrie: for that, that both the said idolatrie is most repugnaunt to the right worshipping of him & his true glory, aboue all other vices, and that hee knew the proneneſſe & inclination of mans corrupt kind of nature, to that most odious and abominable vice. Of which ordinances and lawes, so giuen by the Lord to his people concerning that matter, I wil rehearse and alleage some that bee most special for this purpose, that you by them may iudge of the rest.

In the fourth Chapter of the booke named Deuteronomie, is a notable place, and most worthie with all diligence to bee marked, which beginneth thus: And now Israel heare the commandements and iudgementes which I teache thee (sayeth the Lorde) that thou doing them, mayest liue, and enter and possesse the lande which the Lorde God of your fathers will giue you. Ye shall put nothing to the worde which I speake to you, neyther shall Deut. 4. Num. 23.

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yee take anie thing from it. Keep yee the commandements of the Lord your God, which I command you. And by and by after hee repeateth the same sentence three or foure times, before hee come to the matter that he would specially warne them of, as it it were for a Preface, to make them to take the better heede vnto it. Take heed to thy selfe (saith he) and to thy soule, with all carefulnesse, least thou forgettest the thinges which thine eyes haue seene and that they goe not out of thy heart all the daies of thy life, thou shalt teache them to thy children and nephewes, or posteritie. And shortlie after, The Lorde spake vnto you out of the middle of fire but you heard the voice or sound of his words, but you did see no forme or shape at all. And by and by followeth. Take heede therefore diligentlie vnto your soules, you saw no maner of image in the day in the which the Lord spake vnto you in Horeb, out of the middest of the fire, least peraduenture, you beeing deceiued, shoulde make to your selues any grauen image, or likenesse of man and woman, or the likenesse of any beast which is vpon the earth, or of the birds that flee vnder heauen, or of any creeping ẏ is moued vpõ the earth, or of the fishes that doe continue in the waters: least peraduenture, thou lifting vp thine eyes to heauen, doe see the Sunne and the Moone, and the Starres of heauen, and so thou, being deceiued by errour, shouldest honour, and worship them which the Lord thy God hath created to serue al nations that be vnder heauen. And againe: Beware that thou forget not the couenant of the Lord thy God, which hee made with thee, and so make to thy selfe anie carued I-

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mage of them which the Lorde hath forbidden to be made: for the Lord thy God is a consuming fire, and a iealous God. If thou haue children and nephewes, and doe tarrie in the lande, and being deceiued doe make to your selues any similitude, doing euill before the Lorde your God, and prouoke him to anger: I do this day call vpon heauen and earth to witnes, that yee shall quickly perish out of the land which you shal possesse, you shal not dwell in it any long time, but the Lord will destroy you, and will scatter you amongst all nations, and yee shall remaine but a verie fewe amongst the Nations, whether the Lorde will leade you away, and then shall you serue Gods which are made wyth mans handes, of wood and stone, which see not, and heare not, neyther eate nor smell, and so forth. This is a notable Chapter, and intreateth almost altogether of this matter. But because it is too long to write out the whole, I haue noted you certaine principall poynts out of it. First, howe earnestlie and how oft hee calleth vpon them to mark and to take heed, that vpon the peril of their soules to the charge which he giueth them. Then how hee forbiddeth by a solemne and long rehearsall of all things in heauen, in earth, and in the water, any image or likenes of any thing at all to bee made. Thirdlie, what penaltie and horrible destruction, he solemnly, with inuocation of heauen and earth, for recorde, denounceth and threatneth to them, their children, and posteritie, if they, contrary to this cōmandemēt, do make or worship any images or similitude, which hee so straightly hath forbidde. And when they, this notwithstāding, partly by

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inclination of mans corrupt nature most prone to idolatrie, and partly occasioned by the Gentiles & and Heathen people dwelling about them, who were idolaters, did fal to the making and worshipping of images: GOD according to his worde, brought vppon them all those plagues which hee threatened them with, as appeareth in the bookes of the Kinges and the Chronicles, in sundrie places at large. And agreeable hereunto are manie other notable places in the olde Testament. Deuteronomie 27. Cursed be he that maketh a carued image, or a cast or moulten image, which is abomination before the Lorde, the worke of the artificers hande, and setteth it vp in a secret corner, and all the people shall say, Amen.

Reade the 13. and 14. Chapters of the booke of wisdome, concerning idols or images, howe they be made, set vp, called vpon, & offered vnto, & how hee prayseth the tree whereof the Gibbet is made, as happy, in comparison to the tree that an image or idole is made of, euen by these very words, Happie is the tree wherthrough righteousnesse cõmeth (meaning the Gibbet) but cursed is the idole that is made with hands, yea, both it, and he that made it, and so forth. And by and by hee sheweth howe that the thinges which were the good creatures of God before (as trees or stones) when they bee once altered and fashioned into images to bee worshipped, become abomination, a temptation vnto the soules of men, and a snare for the feet of the vnwise. And why? the seeking out of images, is the beginning of whoredome (saith hee) and the bringing vp of them, is the destruction of life: for they were not from

from the beginning, neither ſhall they continue for euer. The wealthy idleneſſe of men hath found them out vpon earth, therefore ſhall they come ſhortlie to an ende: and ſo forth vnto the ende of the Chapter, conteyning theſe poyntes. Howe Idoles or images were fyrſt inuented, and offered vnto, how by vngrations cuſtome they were eſtabliſhed, howe tirantes compell men to worſhippe them, howe the ignorant and the common people are deceiued by the cunninge of the workeman, and the beautie of the image, to doo honour vnto it, and ſo to erre from the knowledge of God, and of other great and many miſcheefes that come by images. And for a concluſion he ſaith, that the honouring of abominable images, is the cauſe, the beginning, and ende of all euill, and that the worſhippers of them be either mad, or moſt wicked. Se and view the whole Chapter with diligence, for it is worthy to be well conſidered, ſpeciallie that is written of the deceiuing of the ſimple and vnwiſe common people by idols and images, and repeated twiſe or thriſe leaſt it ſhould bee forgotten. And in the Chapter following bee theſe wordes: The painting of the picture and carued Image with diuers colours, entiſeth the ignorant ſo, that hee honoureeh and loueth the picture of a dead image that hath no ſoule. Neuertheleſſe, they that loue ſuch euill things, they that truſt in them, they that make them, they that fauour them, and they that honour them, are all worthy of death, and ſo forth. Sapi. 15.

In the booke of Pſalmes, the Prophet curſeth the image honourers in diuers places. Confoun-

Psal,69. Psal.115. and 134. ded bee all they that worship carued images, and that delight or glory in them. Like bee they vnto the images that make them, and all they that put theyr trust in them.

Esai,42. And in the Prophete Esai, sayth the Lorde: Euen I am the Lord, and this is my name, and my glory wil I giue to none other, neither my honour to grauen images. And by and by: Let them bee confounded with shame that trust in Idoles or Images, or saie to them, you are our Gods. And in

Esai,40. the 40. Chapter after hee hath set foorth the incomprehensible maiestie of GOD, he asketh. To whome then will ye make GOD like? Or what similitude will ye set vp vnto him? Shall the caruer make hym a carued image? and shall the goldsmith couer him with Golde, and cast hym into a forme of siluer plates? And for the poore man, shal the image maker frame an image of timber, that hee may haue somewhat to set vp also? And after this he cryeth out: O wretches, heard yee neuer of thys? Hath it not beene preached vnto you since the beginning, and so foorth, howe by the creation of the worlde, and the greatnesse of the worke, they might vnderstande the maiestie of God, the Creatour and maker of all, to bee greater then that it should be expressed, or set foorth in any Image or bodily similitude? And besides this preaching, euen in the Lawe of God written with his

Exod,20. owne fynger (as the Scripture speaketh) and that in the fyrste table, and the beginning therof, is this doctrine afore sayde against images (not brefely touched) but at large set foorth and preached, and that with denuntiation of destructiõ to

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the contemners and breakers of this Lawe, and their posteritie after them. And least it should yet not bee marked or not remembred, the same is written and reported not in one, but in sundrie places of the worde of GOD, that by oft reading and hearing of it, we might once learne and remember it, as you also heare daily reade in the Churche, GOD spake these wordes, and sayde, I am the Lorde thy God. Thou shalt haue none other Gods but mee. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of anie thing that is in heauen aboue, nor in the Earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them, nor worshippe them: For I the Lorde thy GOD am a ielious God, and visite the sinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate mee, and shewe mercie vnto thousandes in them that loue mee, and keepe my commaundements. All this notwithstanding, neither could the notablenes of the place, being the verie beginning of the lowing Lordes lawe, make vs to marke it, nor the plaine declaration by recounting of all kinde of similitudes, cause vs to vnderstand it, nor the oft repeating and reportinge of it in diuers and sundrie places, the ofte readinge and hearinge of it, coulde cause vs to remember it, nor the dreade of the horrible penaltie to our selues, our children, and posteritie after vs, feare vs from transgressinge of it, nor the greatnesse of the rewarde to vs, and our chyldren after vs, moue vs anye thinge to obedyence, and the obseruinge of thys the Lordes

Exod, 20, Leuit, 19, Deut, 5.

great Lawe: But as though it had bene written in some corner, and not at large expressed, but breefelie and obscurely touched, as though no penaltie to the transgressours, nor rewarde to the obedient, had bene adioyned vnto it, like blinde men without all knowledge and vnderstanding, like vnreasonable beastes, without dreade of punishment or respect of reward, haue diminished and dishonoured the high Maiestie of the liuinge God, by the baseneſſe and vilenes of sundrye and dyuers images of deade stockes, stones and mettales. And as the maiestie of God, whome wee haue left, forsaken, and dishonoured, and therefore the greatnesse of our synne and offence against hys Maiestie, can not be expressed: So is the weakenesse, vilenesse, & folishnes, in deuice of the images (wherby we haue dishonored him) expressed at large in the scriptures, namely the Psalms, the booke of wisedom, the prophet Esaias, Ezekiell, and Baruch, specially in these places and chapters of them. Psalme. 115. and 134. Esai. 40. & 44 Ezekiel the 6. Wisdome. 13. 14. 15. Baruch 6. The which places, as I exhort you often and diligentlie to reade, so are they too long at this present to be rehearsed in an Homelie. Notwithstanding, I wil make you certaine breefe or short notes out of them, what they say of these idoles or images. First, that they be made but of small peces of wood, stone, or mettall, and therefore they cannot be any similitudes of the great maiestie of God, whose seate is heauen, and the earth his foote stoole. Secondarilye, that they be dead, haue eyes and see not, handes and feele not, feete and can-

Places of the Scripture against Idoles or images,

cannot goe, &c. and therefore they cannot be fit ſimilitudes of the liuing God. Thirdly, that they haue no power to doo good nor harme to others, though ſome of them haue an axe, ſome a ſworde, ſome a ſpeare in theyr handes, yet doo theeues come into their Temples and robbe them, and they cannot once ſtur to defend themſelues from the theeues: naye if the Temple or Churche bee ſet a fyre, that their Prieſtes can runne away and ſaue themſelues, but they cannot once moue, but tarye ſtill lyke blockes as they are, and bee burned, and therefore they can bee no meete figures of the puiſſant and mightie God, who alone is able both to ſaue his ſeruaunts, and to deſtroy his enemies euerlaſtingly. They bee trimlie deckt in Golde, Syluer, and Stone, alwell the images of men. as of women, like wanton wenches (ſayth the Prophet Baruch) that loue paramours, and therefore can they not teach vs, nor our wyues and daughters, any ſoberneſſe, modeſtie, and chaſtitie. And therefore although it is now commonly ſayd that they be the lay mens bookes, yet we ſee they teach no good leſſon, neither of God, nor godlineſſe, but all errour & wickednes. Therefore God by his word, as he forbiddeth any idols or images to bee made or ſet vp: ſo dooth hee commaund ſuch as we finde made or ſet vp: to be to be pulled downe, broken, and deſtroyed. Baruc. 6.

And it is written in the booke of Numbers, the twentie three Chapter, that there was no Idole in Iacob, nor there was no image ſeene in Iſrael, and that the Lorde God was with the people. Where note, that the true Iſralites, that is, the Num. 23.

people of God, haue no images amonge them, but that God was with them, and that therefore their enemies can not hurt them, as appeareth in the processe of that Chapter. And as concerning images alreadie set vp, thus sayth the Lorde in Deutronomie: Ouerturne their altars, and breake them to pæces, cut downe their groues, burne their images: for thou art an holy people vnto the Lorde. And the same is repeated more vehementlie agayne in the twelfth Chapter of the same booke. Here note, what the people of God ought to doo to images, where they finde them. But least any priuate persons, vpon colour of destroying of images, should make any sturre or disturbance in the common wealth, it must alwayes be remembred, that the redresse of such publique enormities appertaineth to the Magistrates, and such as be in authoritie onely, and not to priuate persons, and therefore the good kinges of Juda, Asa, Ezechias, Josaphat, and Josias, are highly commended for the breaking downe and destroying of the altars, idoles, and images. And the Scriptures declare that they, specially in that poynt, did that which was right before the Lord. And contrarywise, Hieroboam, Achab, Joas, and other Princes, which eyther set vp, or suffered such altars or images vndestroyed, are by the worde of God reported to haue doone euill before the Lorde. And if any contrary to the commaundement of the Lord, will needes set vp such altars or images, or suffer them vndestroyed amongest them, the Lorde himselfe threatneth in the fyfte Chapter of the booke of Numbers, and by hys

Deut. 7. and 12.

3. Reg. 16. 2. Par. 14. 15. 31.

Num. 1.

holye

holye Prophets, Ezechiel, Micheas, and Abacuc, that he will come himſelfe and pull them downe. And howe he will handle, puniſh, and deſtroye the people that ſo ſet vp, or ſuffer ſuch altars, images, or idoles, vndeſtroyed, he denounceth by his Prophete Ezechiell on this maner: I my ſelfe (ſayeth the Lorde) will bring a ſworde ouer you, to deſtroie your hygh places, I will caſt downe your altars, and breake downe your images, your ſlaine men will I laye before your Gods, and the dead carcaſes of the children of Iſraell will I caſt before theyr idoles, your bones wil I ſtraw round about your altars and dwelling places, your Cittyes ſhalbe deſolate, the hyll Chappels laid waſt, your altars deſtroyed and broken, your Gods caſt downe and taken away, your Temples layd euen with the grounde, your owne workes cleane rooted out, your ſlayne men ſhall lye amongeſt you, that yee may learne to knowe howe that I am the Lorde, and ſo forth to the Chapters ende, worthye wyth dilligence to bee reade: that they that bee neere, ſhall periſhe with the ſworde, they that bee farre of, withe peſtilence, they that flee into holdes or wilderneſſe, with hunger: and if any be yet lefte, that they ſhalbe caryed away priſoners to ſeruytude and bondage. So that if eyther the multytude, or playneſſe of the places myght make vs to vnderſtande, or the carneſt charge that God gyueth in the ſayde places moue vs to regarde, or the horrible plagues, puniſhments, and dreadfull deſtruction, threatned to ſuch worſhippers of images or Idoles, ſetters vp, or mayntainers of them, myght ingender Ezech, 6.

any feare in our hearts, we would once leaue and forsake this wickednesse, being in the Lords sight so great an offence and abhomination.

Infinite places almost might be brought out of the scriptures of the olde Testament concerninge this matter, but these fewe at this time shall serue for all.

You wil say peraduenture these things pertaine to the Iewes, what haue we to do with them? In deede they pertaine no lesse to vs Christians, then to them. For if we be the people of God, howe can the worde and lawe of God not appertaine to vs? Saint Paule alleaginge one texte out of the olde Testament, concludeth generally for other Scriptures of the olde Testament as well as that, saying. Whatsoeuer is written before (meaning in the olde Testament) is written for our instruction: which sentence is most specially true of such writinges of the olde Testament, as containe the immutable lawe and ordinances of God, in no age or time to be altered, nor of any persons of any nations or age to be disobeyed, such as the aboue rehearsed places be. Notwithstanding, for your further satisfying herein, according to my promise, I will out of the Scriptures of the new Testament or gospell of our sauiour Christ, likewise make a confirmation of the said doctrine, against idoles or images, & of our duety concerning the same. First the scriptures of the new testament do in sundrie places make mention with reioising, as for a most excellent benefite and gift of God, that they which receiued ỹ faith of Christ, were turned from theyr dumbe and dead images, vnto the true and liuing

Rom. 11.

God

God, who is to be blessed for euer: namely in these places, the 14. and 17. of the Actes of the Apostles, the eleuenth to the Romanes, the first Epistle to the Corinthians the twelfth Chapter, to the Galathians the fourth, and the first to the Thessalonians the fyrst Chapter.

And in likewise the saide idols or images, and worshipping of them, are in the Scriptueres of the new Testament by the spirit of God much abhorred & detested, & earnestly forbidden, as appeareth both in the forenamed places, and also many other besides, as in the 7. and 15. of the Actes of the Apostles, the first to the Romans, where is set forth the horrible plague of idolaters, giuen ouer by god into a reprobate sence, to worke al wickednes and abhominations not to be spoken, as vsually spirituall and carnall fornication goe together.

In the first Epistle to the Corinthians the fifth Chapter, we are forbidden once to kæpe company, or to eate and drinke with such as bee called brethrē or Christians that do worship images. In the fyfth to the Galathians, the worshipping of images is numbred amongst the workes of the flesh: and in the first to the Corinthians the tenth, it is called the seruice of deuils, and that such as vse it, shalbe destroied. And in the sixt Chapter of ỹ sayd Epistle, & the fifth to the Galathians, is denoūced that such image worshipers shal neuer come into ỹ inheritance of ỹ kingdome of heauen. And in sundry other places is threatned, that the wrath of God shal come vpon al such. And therfore S. John in his Epistle exhorteth vs as his deere children to beware of images. And S. Paul warneth vs flee

1. Iohn. 5. 1. Cor. 10.

from the worshipping of them if we be wise, that is to say, if we care for health, & feare destruction, if we regard ỳ kingdom of god & life euerlasting, and dread the wrath of God and euerlastinge damnation. For it is not possible that we shoulde be worshippers of images, and the true seruaunts of God also, as S. Paule teacheth, in the seconde to the Corinthians the sixth Chapter, affirming expressely that there can bee no more consent or agræment betwæne the Temple of God (which al true Christians bæ) and images, then betwæne righteousnes and vnrighteousnesse, betwæne light and darkens, betwæne the faithfull and the vnfaithfull, or betwæne Christ and the Deuill. Which place enforceth both that wee should not worship images, and that we should not haue images in the Temple, for feare and occasion of worshipping of thẽ, though they be of themselues things indifferent: for the Christian is the holie tẽple and liuely image of God, as the place wel declareth, to such as wil read & weigh it. And wher as all godly men did euer abhorre that any knæling and worshipping or offering should bee vsed to themselues when they were aliue) for that it was the honour due to God only) as appeareth in the Actes of the Apostles by Saint Peter forbidding it to Cornelius, & by Saint Paule and Barnabas forbidding the same to the Citizens in Listra: Yet we like mad men fall downe before the dead idols or images of Peter and Paule, and giue that honour to stocks and stones, which they thought abhominable to be giuen to them selues being aliue. And the good angell of God, as appeareth

Actes, 10.
Actes, 14.

reth in the booke of S. Johns reuelation, refused to be kneeled vnto, when that honour was offered him of Iohn: Beware (sayth the Angell) that thou do it not, for I am thy fellowe seruaunt. But the euill Angell Sathan, desyreth nothing so much as to be kneeled vnto, and thereby at once both to robbe God of his due honour; and to worke the damnation of such as make him so lowe curtesie, as in the storie of the Gospell appeareth in sundry places. Yea, and he offered our Sauiour Christ all earthly goods, on the condition that he would kneele downe and worship him. But our Sauiour repelleth Sathan by the Scriptures, saying, It is written, thou shalt worship thy Lorde God, and him alone shalt thou serue. But we by not worshipping and seruing God alone (as the scriptures teacheth vs) and by worshipping of images, contrary to the Scriptures; plucke Sathan to vs, and are readie without reward to followe his desyre: yea, rather then faile, we will offer him giftes and oblations to receiue our seruyce. But let vs, brethren, rather followe the counsell of the good Angell of God, then the suggestion of subtill Sathan, that wicked angell an olde Serpent: who according to the pryde whereby hee fyrst fell, attempteth alway by such sacrilege to depriue God (whome he enuieth) of hys due honour: and (because his owne face is horrible and vglie) to conuey it to himselfe by the mediation of gilte stockes and stones, and withall to make vs ỹ enemies of God, and his owne suppliants & slaues and in ỹ end, to procure vs for a reward euerlaining

Mat. 4. Luke. 3.

destruc-

deſtruction and damnation. Therefore aboue all thinges, if wee take our ſelues to be Chriſtians in deede (as we be named) let vs credit the word, obay the lawe, and followe the doctrine and example of our Sauiour and maiſter Chriſt, repelling Sathans ſuggeſtion to idolatrie, and worſhipping of images, according to the truth alleaged and taught out of the Teſtament and Goſpel of our ſayd heauenly Doctour and Scholemaſter Jeſus Chriſt, who is GOD to be bleſſed for euer. Amen.

The ſecond part of the Homilie againſt the perill of Idolatrie.

YOu haue heard (welbeloued) in the firſt part of this Homilie, the doctrin of the word of god againſt idols and images, againſt idolatrie, and worſhipping of images, taken out of the ſcriptures of the olde teſtament and the new, and confirmed by the examples aſwell of the Apoſtles as of our ſauiour Chriſt himſelfe. Now although our ſauiour Chriſt taketh not, nor nedeth not anie teſtimonie of men, and that which is once confirmed by the certaintie of his eternall trueth, hath no more nede of the confirmation of mans doctrin and writinges, then the bright ſunne at noone tide hath neede of the light of a little Candle to put away darkenes, and to inlerealehys lyght: yet for your further contentatyon: it ſhall in thys Seconde parte bee declared (as in the begin-

beginning of the first part was promised) that this trueth and doctrine concerninge the forbidding of images and worshipping of them, taken out of the holy Scriptures, aswell of the olde testament as the new, was beleaued and taught of the olde holy fathers, and most auncient learned Doctors, and receiued in the old primitiue Church which was most vncorrupt and pure. And this declaration shalbe made out of the said holy doctours owne writinges, and out of the auncient histories Ecclesiasticall to the same belonging.

Tertullian, a most ancient writer and doctour of the church, who liued about one hundreth and threscore yeeres after the death of our Sauiour Christ, both in sundry other places of his workes, and specialy in his booke written against the manner of crowning, and in another litle treatise entituled, of the souldiers crowne or garland, doth most sharply and vehemently write and inuey against images or idols. And vpon S. Johns wordes, the fyrst Epistle & fifth Chapter, saith thus, S Iohn (saith he) deepely considering ỹ matter, saith My little children, keepe your selues from images or idols. He saith not now, keepe your selues from idolatrie, as it were from the seruice and worshipping of them: but from the images or idols themselues, that is, from the very shape and likenes of them. For it were an vnworthy thing, ỹ the image of the liuing God should become the image of a dead idole. Do you not think those persons which place images and idols in churches & temples, yea shrine them euen ouer the Lords table, euen as it were of purpose to the worshipping & honouring

Lib. contra coronandi morem.

1. Iohn, 5.

of

of them, take good hæde to eyther of S. Johns counsell or Tertullians? For so to place images and idoles, is it to kæpe themselues from them, or els to receiue and imbrace them?

Lib. 5. ad Iacob. domini.

Clemens in his booke to James, brother of the Lorde, sayth: What can be so wicked or so vnthankfull, as to receiue a benefite of God, and to giue thankes therefore vnto stockes and stones? Wherfore awake ye, and vnderstand your health, for God hath næde of no man, nor requireth anie thing, nor can be hurt in any thing. But we be they which are either holpen or hurt, in that wee bee thankfull to God, or vnthankfull.

Origenes in his booke against Celsus, sayth thus: Christian men and Iewes, when they here these words of the law (Thou shalt feare the Lord thy God, and shalt not make any image) do not onelie abhorre the Temples, aulters, and images of the gods, but if næde be, will rather dye then they should defile themselues with any impiety. And shortly after he saith: In the common wealth of ỹ Iewes, ỹ caruer of idols & image maker, was cast far of and forbidden, least they should haue any occasion to make images, which might plucke certaine foolish persons from God, & turne the eyes of their soules to the contemplatiõ of earthly things And in an other place of the same booke: It is not only (sayth hæ) a mad & franticke part to worship images, but also once to dissemble, or winke at it. And a man may know God & his only sonne, and those which haue had such honour giuen them by God, ỹ they be called Gods: But it is not possible that any should by worshipping of images get any

know-

knowledge of God.

Athanaſius in his booke againſt the Gentils, hath theſe wordes: Let them tell, I pray you, how god may be knowen by an image. If it be no matter of an image, then there nædeth no ſhape or fourme ſæing that GOD hath appeared in all materiall creatures which dow teſtifie his glorie. Nowe if they ſay he is knowen by the liuing thinges themſelues, whoſe faſhions the images expreſſe: For of ſuretie, the glorie of God ſhoulde be more euidentlie knowen, if it were declared by reaſonable and liuing creatures, rather then by dead and vnmoueable images. Therfore when ye do graue or paint images, to the ende to knowe God thereby, ſurely ye dow an vnworthie and vnfit thing. And in an other place of the ſame booke he ſayth. The inuention of images came of no good, but of euill, and whatſoeuer hath an euill beginning, can neuer in any thinge be iudged good, ſeeing it is altogether naught. Thus farre Athanaſius, a very auncient, holy, and learned Byſhop and Doctor, who iudgeth both the firſt beginning and the ende, and altogether of images or idols, to be naught.

Lactantius lykewiſe, on olde and learned, wryter, in hys booke of the Origine of errour, hath theſe wordes, God is aboue man, and is not placed beneath, but is to bee ſought in the higheſt region. Libr. 2. cap. 16.

Wherefore there is no doubt, but that no religion is in that place whereſoeuer any Image is: For if religyon ſtande in godly thinges, (and there is no godlines but in heauenly thinges) then be images without religion. Theſe be Lactantius wordes, who

who was aboue 13. hundred yeares agoe, and within three hundreth yeeres after our Sauiour Chriſt.

Libr. 2. cap. 16.

Cyrillus, an olde and holy doctour, vpon the Goſpell of Saint Iohn hath theſe words, Many haue left the creator, and haue worſhipped the creature neither haue they bene abaſhed to ſay vnto a ſtock Thou art my father, and vnto a ſtone) Thou begotteſt me. For many, yea, almoſt all (alas for ſor rowe are fallen vnto ſuch folly, that they haue giuen the glorie of the diety or Godhead, to things with out ſence or feeling.

Epiphanius Biſhop of Salamine in Cipres, a very holy and learned man, who liued in Theodoſius the Emperours time, about three hundred and ninety yeres after our Sauiour Chriſtes aſcenſion, writeth this to Iohn Patriarche of Hieruſalem: I entred (ſayth Epiphanius) into a certayne Church to pray, I found there a linnen cloth hanging in the Church dore, painted, and hauing in it the image of Chriſt, as it were or of ſome other Saint, (for I remember not well whoſe image it was) therefore when I doo ſee the image of man hanging in the Church of Chriſt, contrary to the authority of the Scriptures, I did teare it, and gaue counſell to the keepers of the Church, that they ſhould wind a poore man that was dead in the ſayd cloth, and ſo bury him.

And afterwardes the ſame Epiphanius ſending an other vnpainted cloth, for that painted one which he had torne, to the ſayd Patriarch, writeth thus, I pray you will the Elders of that place to receiue this cloth which I haue ſent by this bearer

rer and commaunde them that from henceforth no such paynted clothes contrary to our religion, bee hanged in the Church of Christ. For it becommeth your goodnesse rather to haue this care, that you take away such scrupulosity, which is vnfitting for the Churche of Christe, and offensiue to the people cõmitted to your charge. And this Epistle, as worthie to bee read of many, did Saint Jerome himselfe translate in the Latine tongue. And that yee may know that Saint Jerome had this holy and learned Bishop Epiphanius in most high estimation, & therefore did translate this Epistle, as a writing of authority: heare what a testimonie the said Saint Jerome giueth him in another place in his treatie against the errours of John Bishop of Jerusalem, where he hath these wordes: Thou hast (saith S. Jerome) Pope Epiphanius, which doeth openly in his letters call thee an heretike. Surely thou art not to be preferred before him, neither for age nor learning, nor godlinesse of life, nor by the testimony of the whole worlde. And shortly after in the same treatie saieth Saint Jerome: Bishop Epiphanius was euer of so great veneration and estimation, that Valens the Emperour, who was a great persecutor, did not once touch him. For Heretiks being Princes, thought it their shame if they should persecute such a notable man. And in the tripartite ecclesiasticall history, the nynth booke & xlviii. chapter, is testified, that Epiphanius being yet aliue dyd work myracles, and that after his death diuels, being expelled at his graue or tomb, did roare. Thus you see what authority Saint Jerome and that most auncient history giue vnto the holy and learned

All notable Bishops were then called Popes.

Lib. 9. ca. 48

ned Bishop Epiphanius, whose iudgement of images in Churches and Temples, then beginning by stealth to crepe in, is worthie to be noted.

First, hee iudged it contrary to christian religion and the authoritie of the Scriptures, to haue anie Images in Christes Church. Secondly, he reiected not only carued, grauen, and moulten images, but also painted images, out of Christes Churche. Thirdly, that he regarded not whether it were the image of Christe, or of anie other Saint, but beeing an image, woulde not suffer it in the Churche. Fourthly, that hee did not only remoue it out of the Church, but with a vehement zeale tare it asunder and exhorted that a coarse should bee wrapped and buried in it, iudging it meete for nothing but to rot in the earth, following herein the example of good king Ezechias, who brake the brasen Serpent to peeces & burned it to ashes, for that idolatrie was cõmitted to it. Last of al, that Epiphanius thinketh it the dutie of vigilant Bishops, to bee careful that no images bee permitted in the Churche, for that they bee occasion of scruple and offence to the people committed to their charge. Nowe whereas neither Saint Jerome, who did translate the same Epistle, nor the authours of that most auncient historie Ecclesiasticall tripertite (who doe most highlie commende Epiphanius, as is aforesaid) nor no other godlie or learned bishop at that time, or shortlie after, haue written any thing against Epiphanius iudgement concerning images: it is an euident proofe, that in those dayes, which were about foure hundred yeeres after our Sauiour Christe there were no images publikely vsed and receiued

in

in the Churche of Christe, which was then muche lesse corrupt, and more pure then now it is.

And whereas Images began at that time secretly and by stealth to creepe out of priuate mens houses into the Churches, and that first in paynted cloathes and walles: such Bishops as were godly and vigilant, when they spied them, remoued them away, as vnlawfull and contrary to Christian religion, as did heer Epiphanius, to whose iudgement you haue not only Saint Jerome the translator of his Epistle, & the writer of the historie tripartite, but also of all the learned and godlie Bishops and Clarkes, yea and the whole Churche at that age, and so vpwarde to our Sauiour Christes time, by the space of about foure hundred yeeres, consenting and agreeing. This is written the more largely of Epiphanius, for that our image mayntainers nowe adaies, seeing themselues so pressed with this most plaine and earnest act and writing of Epiphanius, a Bishop and Doctour of such antiquity and authoritie, labour by all meanes (but in vaine agaynst the truth) either to proue that this Epistle was neyther of Epiphanius wryting, nor Saint Jeromes translation: ryther if it bee, say they, it is no great force: for this Epiphanius, say they, was a Jewe, and beeyng conuerted to the Christian faith, and made a Byshop, reteyned the hatred which Jewes haue to images styll in hys mynde, and so did and wrote against them as a Jew, rather then a Christian. O Jewish impudencie and malice of such deuisers, it would be proued, and not said onely, that Epiphanius was a Jewe.

Furthermore, concerning the reason they make, I

would admit it gladly. For if Epiphanius iudgemẽt against images is not to bee admitted, for that hee was borne of a Iewe an enemie to Images, which bee Gods enemies, conuerted to Christes religion: then likewise followeth it, that no sentence in the olde Doctours and Fathers sounding for images, ought to bee of anie authoritie: for that in the primitiue church the most part of learned writers, as Tertullian, Cyprian, Ambrose, Austen, and infinite others more, were of Gentiles (which bee fauourers and worshippers of Images) conuerted to the christian faith, and so let somwhat slip out of their pennes sounding for images, rather as Gentiles then Christians, as Eusebius in his historie Ecclesiasticall, and Saint Ierome saith plainly, that Images came first from the Gentiles to vs Christians. And much more doth yet folow, that the opinion of all the rablement of the popish church, maintaining images, ought to be esteemed of smal or no authoritie, for ỹ it is no maruaile that they whiche haue beene frõ their childhood brought vp amongst Images and Idols, and haue drunke in Idolatrie almost wõ their mothers milke, hold with Images and Idols, and speake and write for them. But in deede it would not bee so much marked whether he were a Iewe or a Gentile conuerted vnto Christes religion, that writeth, as how agreeable or contrarie to Gods worde hee doth write, and so to credite or discredite him. Nowe what Gods worde saieth of Idols and Images, and the worshipping of them, you heard at large in the first part of this homilie.

Saint Ambrose in his treatie of the death of Theo-

Theodosius the Emperour, saith, Helene founde the crosse and title on it. She worshipped the king, and not the wood surely (for that is an ethnish error, & the vanitie of the wicked) but shee worshipped him that hanged on the crosse, & whose name was written in the title, and so forth. See both the godlie Empresse fact, and Saint Ambrose iudgement at once: They thought it had beene an Heathenish errour and vanity of the wicked, to haue worshipped the crosse it selfe which was embrued with our Sauiour Christes owne precious blood. And wee fall downe before euery crosse peece of timber, which is but an image of that crosse.

Saint Augustine, the best learned of all auncient Doctours, in his fortie & foure Epistle to Maximus saith, Know thou that none of the dead, nor anie thing that is made of God, is worshipped as God of the Catholike Christians, of whom ther is a Church also in your Town. Note that by Saint Augustine, such as worshipped the dead or creatures, be not catholike Christians.

The same Saint Augustine teacheth in the 22. booke of the Citie of God, the tenth Chapter, that neither Temples or churches ought to bee builded or made for Martyres or saints, but to God alone: and that there ought no Priestes to bee appointed for Martyr or Saint, but to God onely. The same Saint Augustine in his booke of the maners of the Catholike Churche, hath these wordes: I knowe that manie bee worshippers of tombes and pictures, I knowe that there bee many that banquet most riotouslie ouer the graues of the dead, and giuing meat to dead carcales, doe burie themselues

vpon the buried, and attribute their gluttonie and drunkennesse to religion. Sæ, hæ esteemeth worshipping of Saints tombes, and pictures, as good religion as gluttonie and drunkennesse, and no better at all. Saint Augustine greatly alloweth Marcus Varro, affirming ỹ religion is most pure without imags and saith himselfe, images bæ of more force to crooken an vnhappie soule, then to teach & instruct it. And saith further: Euery Childe, yea euerie beast knoweth that it is not god that they sæ. Wherefore then doeth the holy Ghoste so often monish vs of that which all men knowe? Whereunto Saint Augustine himself answereth thus. For (saieth hæ) when images are placed in Temples, and set in honourable sublimitie, and begin once to bæ worshipped, forthwith brædeth the most vile affection of errour. This is Saint Augustines iudgement of Images in Churches: that by and by they brædе errour and idolatrie. It woulde bæ tedious to rehearse all other places, whiche might bee brought out of the auncient Doctours against Images and idolatrie. Wherefore wæ shall holde our selues contented with these fewe at this present. Now as concerning histories Ecclesiasticall, touching this matter, that yæ may know why and when, and by whom Images were first vsed priuately, & afterwards not only receiued into ỹ christians Churches and Temples, but in conclusion worshipped also, and how the same was gainsaid, resisted, and forbidden, aswell by godly Bishops & learned Doctours, as also by sundrie Christian Princes: I will briefly collect into a compendious history, that whiche is at large in sundrie places written

Lib de Ciuit. dei. cap. 43. In Psal. 36. & 113.

written by diuers auncient writers and hiſtoriographers concerning this matter.

As the Iewes hauing moſt plaine and expreſſe commaundement of God, that they ſhould neyther make nor worſhippe anie image (as it is at large before declared) dyd notwithſtanding, by the example of the Gentiles or Heathē people that dwelt about them, fall to the makyng of Images, & worſhipping of them, and ſo to the committing of moſt abhominable idolatrie, for the which God by his holy Prophetes doeth moſt ſharplie reproue and threaten thē, & afterward did accompliſh his ſaid threatninges by extreame puniſhing of them (as is alſo aboue ſpecified:) Euen ſo ſome of the Chriſtians in old time, which were conuerted from worſhipping of Idols and falſe Goddes, vnto the true liuing God, and to our Sauiour Iesus Chriſte, did of a certaine blinde zeale (and as men long accuſtomed to images) paynt or carue Images of our Sauiour Chriſte, his mother Marie, and of the Apoſtles, thynking that this was a point of gratitude and kindenesſe towardes thoſe, by whome they had receyued the true knowledge of God, and the doctrine of the Goſpell. But theſe pictures or Images came not yet into Churches, nor were not worſhipped of a long time after. And leaſte you ſhoulde thinke that I doe ſay this of mine own head onelie wythout authoritie, I alleage for me Euſebius Biſhop of Cæſarea, and the moſt auncient authour of the Eccleſiaſticall hiſtorie, who liued about the 330. yeere of our Lorde in Conſtantinus magnus dayes, and his Sonne Conſtantius, Emperours, in the ſeuenth Booke of hys Hyſtorie

Ecclesiasticall, the fourteenth Chapter, and Saint Jerome vpon the tenth Chapter of the Prophet Jeremie: who both expressly say, that the errours of images (for so Saint Jerome calleth it) hath come in and passed to the Christians from the Gentiles, by an Heathenish vse and custome. The cause and meanes Eusebius sheweth, saying, it is no maruaile if they which being Gentiles before, & did beleeue, seemed to offer this, as a gift vnto our Sauiour for the benefites which they had receiued of him, Yea and wee doe see nowe that images of Peter. and Paule, and of our Sauiour himselfe be made, and tables to be painted, which me thinke to haue beene obserued and kept indifferently by an Heathenish custome. For the Heathen are wont so to honour them whom they iudged honour worthie, for that some tokens of olde men shoulde bee kept. For the remembrance of posteritie, is a token of their honour that were before, and the loue of those that come after.

Thus farre haue I rehearsed Eusebius wordes. Where note yee, that both Saint Jerome and he agreeth heerein, that these Images came in amongst Christian men by such as were Gentiles, and accustomed to Idols, and being conuerted to the faith of Christ, reteyned yet some remnaunts of the gentilitie not throughly purged: for Saint Jerome calleth it an errour manifestitie. And the like example wee see in the Acts of the Apostles, of the Iewes, who when they were cõuerted vnto Christ would haue brought in their circumcision (whereunto they were so long accustomed) with thẽ, into Christs religiõ. With whom the Apostles (namely

Act. 15.

Saint

Saint Paul) had much a do for the staying of that matter. But of Circumcision was lesse maruaile, for that it came first in by Gods ordinaunce and commaundement. A man may most iustlie wonder of Images so directlie against Gods holy worde, & straight commaundement, how they shoulde enter in. But images were not yet worshipped in Eusebius time, nor publikely set vp in Churches and Temples, and they who priuately had them, did erre of a certaine zeale, and not by malice: but afterwardes they crept out of priuate houses into Churches, and so bred first superstition, and last of al Idolatrie amongst Christians, as hereafter shal appeare.

In the time of Theodosius and Martian Emperors, who raigned about the yeere of our Lord 460 and 1117. yeeres agoe, when the people of the Citie of Nola once a yeere did celebrate the birth day of Saint Felix in the Temple, and vsed to banquet there sumptuously, Pontius Paulinus Bishop of Nola caused the walles of the Temple to bee painted with stories taken out of the olde Testament, that people beholding and considering those pictures, might the better abstain from too much surfetting and ryot. And about the same time Aurelius Prudentius, a very learned and Christian Poet, declareth how hee did see painted in a Church, the historie of the passion of Saint Calsian, a Scholemaster and Martyr, whom his owne Schollers at the commandement of the tyraunt, tormented with the pricking or stabbing in of their poyntels or brasen pennes into his bodie, & so by a thousand wounds and mo (as saith Prudentius) most cruelly slew him.

And

And these were the first paintinges in Churches that were notable of antiquitie. And so by this example came in paynting, and afterward Images of Tymber and Stone, and other matter, into the Churches of Christians. Nowe and yee will consider this beginning, men are not so readie to worshyp a picture on a wall, or in a windowe, as an embossed and gilt Image, lette wyth Pearle and Stone. And a processe of a storie, paynted wyth the gestures and actions of manie persons, and cõmonlye the summe of the storye written withall, hath an other vse in it, then one dumbe Idoll or Image standing by it selfe. But from learning by paynted stories, it came by little and little to idolatrie. Which when godlie men (as well Emperours and learned Bishoppes as others) perceyued, they commanded that such pictures, Images, or Idols, shoulde bee vsed no more. And I will for a declaration thereof, begin with the decree of the auncient Christian Emperours, Valens and Theodosius the seconde, who raigned about foure hundred yeeres after our Sauiour Christes ascention, who forbad that anye Images shoulde bee made or painted priuately: for certayne it is, that there was none in Temples publikelie in their time. These Emperours dyd write vnto the Captaine of the armie attending on the Emperors, after this sort: Valens and Theodosius Emperours, vnto the Captaine of the armie: Whereas wee haue a diligent care to mayntaine the religion of God aboue all thinges, wee wyll graunt to no man to set forth, graue, carue, or paynt the Image of our Sauiour Christ in colours, stone or any other matter, but in what

place

place ſoeuer it ſhall bee found, wee commaund that it bee taken away, and that all ſuche as ſhall attempt any thing contrarie to our decrees or cõmandement hereín, ſhall bee moſt ſharply puniſhed. This decree is written in the bookes named Libri Auguſtales, the Emperiall bookes, gathered by Tribunianus, Baſilides, Theophilus, Dioſcorus, and Satira, men of great authoritie and learning, at the commaundement of the Emperour Iuſtinian, and is alleadged by Petrus Erinius, a notable learned man, in the nynth booke and nynth Chapter of his worke, intituled, De honeſta diſciplina, that is to ſay, of honeſt learning. Heere you ſee what Chriſtian Princes of moſte auncient tymes decreed againſt Images, whiche then began to creepe in amongſt the Chriſtians. For it is certaine that by the ſpace of three hundred yeeres and more, after the death of our Sauiour Chriſte, and before theſe godlie Emperours raigned, there were no images publikelie in the Churches or Temples. Howe woulde the Idolaters glorie, if they had ſo muche antiquitie & authority for them, as is heere againſt them?

Nowe ſhortlie after theſe dayes, the Gothes, Vandales, Hunnes, & other barbarous and wicked nations, burſt into Italie, and all parts of the Weſt Countries of Europe, with huge and mighty armies, ſpoyled all places, deſtroyed Cities, and burned Libraries, ſo that learning and true religion went to wracke, and decayed incredible. And ſo the Biſhops of thoſe latter dayes, beeing of leſſe learning, & in the midſt of the warres, taking leſſe heede alſo then did the Biſhops afore, by

ignorance

ignorance of Gods worde, and negligence of Bishops, and specially barbarous Princes, not rightlie instructed in true religion, bearing the rule, Images came into the Church of Christe in the said West partes, where these barbarous people ruled, not nowe in paynted cloathes only, but embossed in stone, timber, mettall, and other like matter, and were not only set vp, but beganne to bee worshipped also. And therefore Serenus Bishoppe of Massile, the head Towne of Gallia Narbonensis (nowe called the Prouince) a godlie and learned man, who was about sixe hundred yeres after our Sauiour Christe, seeing the people by occasion of Images fal to most abhominable Idolatrie, brake to peeces all the Images of Christe and Saintes which were in that Citie, and was therefore complained vppon to Gregorie, the first of that name, Bishop of Rome, who was the first learned Bishop that did allowe the open hauing of Images in Churches, that can bee knowne by any writing or historie of antiquitie. And vppon this Gregorie doe all image worshippers at this day grounde their defence. But as all thinges that be amisse, haue from a tollerable beginning growne worse and worse, till they at the last became vntollerable: So did this matter of images. First, men vsed priuately stories painted in tables, clothes, & walles. Afterwards, grosse and embossed images priuatelie in their owne houses. Then afterwards, pictures first, & after them embossed images began to creep into Churches: learned and godly men euer speaking against thē. Then by vse it was openly maintained ỹ they might be in churches: but yet forbidde

that

that they ſhould bee worſhipped. Of which opinio was Gregorie, as by the ſaid Gregories Epiſtle to ỹ forenamed Serenus Biſhop of Maſsile, plainlie appeareth. Which Epiſtle is to bee founde in the booke of Epiſtles of Gregories Regiſter, in the 10. part of the fourth Epiſtle, where hee ſaieth theſe wordes: That thou didſt forbid images to be worſhipped, wee prayſe altogether, but that thou didſt breake them, we blame. For it is one thing to worſhip the picture, and another thing by the picture of the ſtorie, to learne what is to bee worſhipped. For that which Scripture is to them ỹ reade, the ſame doth picture perform vnto ideots or the vnlearned, beholdiñg, and ſo forth. And after a fewe wordes: therefore it ſhoulde not haue beene broken, whiche was ſet vp, not to bee worſhipped in churches, but only to inſtruct the minds of the ignorãt. And a little after, thus thou ſhouldeſt haue ſaide, If you will haue Images in the Churche for that inſtruction, wherefore they were made in olde time, I doe permit that they may be made, and that you may haue them, and ſhew them, that not the ſight of the ſtory which is opened by the picture: but that worſhipping which was inconuenientlie giuen to the pictures, did miſlike you. And if any woulde make Images, not to forbid thẽ: but to auoid by all meanes to worſhip anie image. By theſe ſentences taken heere and there out of Gregories Epiſtle to Serenus (for it were too long to rehearſe the whole) yee may vnderſtand whereunto the matter was now come fiue hundred yeeres after Chriſte: that the hauing of images or pictures in the Churches, were then maintained in the Weſt part of the world (for they

were

were not so forward yet in the East church) but the worshipping of them was vtterly forbidden. And you may with all note, ỹ seing there is no ground for worshipping of images in Gregories writing, but a plain condẽnatiõ therof, ỹ such as do worship Images doe vntruelie alleage Gregorie for them. And further, if images in the Church do not teach mẽ according to Gregories mind, but rather blind them: it followeth, ỹ Images should not be in the church by his sentence, who only would they shuld be placed ther, to the end ỹ they might teach the ignorant. Wherfore if it be declared ỹ Images haue bẽn & bẽ worshipped, & also ỹ they teach nothing but errours & lies (which shall by gods grace hẽrafter bẽ done) I truste ỹ then by Gregories own determinatiõn al images & image worshippers shal be ouerthrown. But in the mean season, Gregories authority was so great in al the West Church, that by his encouragement men set vppe Images in all places: but their iudgement was not so good to consider why he would haue thẽ set vp, but they fell all on heapes to manifest idolatrie by worshipping of thẽ, which bishop Serenus (not wout iust cause) feared would come to passe. Notwithstanding Serenus his iudgement, thinking it meet ỹ images, whereunto Idolatrie was committed, should be destroied, had taken place, idolatry had bẽn ouerthrowne: For to that which is not, no man committeth idolatrie. But of Gregories opiniõ, thinking that images might be suffred in churches, so it were taught ỹ they should not be worshipped: what ruine of religion, & what mischiefe ensued afterwarde to all Christendome, experience hath to our great hurt and sorrowe proued.

ued. First, by the schisme rising betweene the East and the West Church about the said images. Next by the diuision of the Empire into two parts by the same occasion of images, to the great weakening of all Christendome, whereby last of all, hath followed the vtter ouerthrow of the Christian religion and noble Empyre in Greece and al the East parts of the worlde, and the encrease of Mahomets false religion, & the cruell dominion and tyrannie of the Saracens & Turks, who doe nowe hang ouer our necks also ẏ dwell in ẏ West parts of the world, redie at all occasions to ouerrun vs. And all this doe we owe vnto our idols & images, & our idolatrie in worshipping of thē. But nowe giue you eare a litle to ẏ processe of the history, wherin I do much follow the histories of Paulus Diaconus, & others ioyned wᵗ Eutropius an old writer. For though some of the authours were fauorers of images: yet do they most plainly and at large prosecute the histories of those times whō Bap. Platina also in his history of popes, as in ẏ liues of Cōstantine & Gregorie the 2. bishops of Rome, & other places (where he intreateth of this matter) doth chiefly folow. After Gregories time, Cōstātine bishop of Rome assēbled a counсel of bishops in ẏ West church, & did condemn Philippicus then Emperor, & John bishop of Constantinople, of the heresie of the Monothelites, not wout a cause indeed, but very iustly. Whē he had so done, by the consent of ẏ learned about him, the said Cōstantine bishop of Rome, caused the images of ẏ ancient fathers, which had bēn at those 6. councels which wer alowed & receiued of all mē. to be painted in ẏ entry of S. Peters church at Rome. When ẏ Greekes had know-

Eutrop. à rebus. Rom. 23.

Platina in vitis Constantini, & Grego, 2.

had knowledge hærof, they began to dispute & reason the matter of images with the Latines, & helde this opinion, that images coulde haue no place in Christs Church, and the Latines held the contrary, and toke part with the images. So the East and West churches which agreed euill before, vpon this contention aboute images fell to vtter enmitie, which was neuer reconciled yet. But in the meane season Philippicus & Arthemius, or Anastasius, Emperours, commaunded images and pictures to bee pulled downe, and raled out of euery place of theyr dominion. After them came Theodosius the thirde he commaunded the defaced images to bee painted againe in their places: but this Theodosius raigned but one yeere. Leo the thirde, of that name succeeded him, who was a Syrian borne, a very wyse, godly, mercifull, and valiant prince. This Leo by proclamation commaunded, that all images set vp in Churches to be worshipped, should bee plucked downe and defaced, and required specially the Bishop of Rome that he should doe the same, and himselfe in the meane season caused all Images that were in the imperiall Citie Constantinople, to bee gathered on an heape in the midst of the Citie, and there publikely burned them to ashes, and whyted ouer, and raled out all pictures painted vppon the walles of the Temples, and punished sharplie dyuers maintainers of images. And when some did therfore report hym to bee a Tyrant, hee answered, that such of all other were most iustlie punished, which neither worshipped God aright, nor regarded the imperiall Maiestie and authoritie, but maliciously rebelled against wholesom and profitable

lawes.

lawes. When Gregorius, the third of that name, Bishop of Rome, heard of the Emperours doings in Greece concerning the images, he assembled a councell of Italian Bishoppes against him, and there made decrees for images, and that more reuerence and honour should yet bee giuen to them then was before, and stirred vp the Italians against the Emperour, first at Rauenna, and moued them to rebellion. And as Aspurgensis and Anthonius Bishoppe of Florence testifie in their Chronicles, he caused Rome and all Italie, at the least to refuse their obedience and the payment of anie more tribute to the Emperour: and so by treason and rebellion maintained their idolatrie. Which example, other Bishops of Rome haue continuallie followed, and gon through withall most stoutlie.

Treason and rebellion for the defence of images.

After this Leo, which raigned 34. yeares, succeeded his sonne Constantine the fifth, who after his fathers example, kept images out of the temples, and being moued with the councell which Gregorie had assembled in Italie for Images against his father: he also assembled a counsell of all the learned men and Bishops of Asia and Greece, although some writers place this counsell in Leo Isauricus his fathers latter dayes. In this great assembly they sate in counsell from the fourth of the Idus of Februarie, to the sixt of the Idus of August, and made concerning the vse of images this decree. It is not lawfull for them that beleeue in God through Iesus Christ, to haue any images neither of the creator, nor of any creatures, set vp in Temples to be worshipped: but rather that all

A councell against images.

images by the lawe of God, and for the auoidinge of offence, ought to bee taken out of the Churches. And this decree was executed in all places where any images were founde in Asia or Greece. And the Emperour sent the determination of thys counsell holden at Constantinople, to Paule then Byshoppe of Roome, and commaunded hym to caste all images out of the Churches: which hee (trusting in the frendshippe of Pipine a mighty prince) refused to doo. And both hee and hys successour Stephanus the thyrde (who assembled another counsell in Italye for Images) condemned the Emperour and the Counsell of Constantinople of heresye, and made a decree that the holie Images (for so they called them) of Chryst the blessed Uyrgin, and other Sayntes, were in dede worthy honour and worshippinge. When Constantine was dead, Leo the fourthe his sonne raigned after hym, who marryed a woman of the cittye of Athens, named Theodora, who also was called Hyrene, by whome hee had a sonne, named Constantine the sixte, and dyinge whilest his son was yet younge, lefte the regiment of the Empire and gouernaunce of hys younge sonne to hys wyfe Hyrene. These thynges were doone in the Churche aboute the yeere of our Lorde 760, Note heere I pray you in thys processe of the storye, that in the Churches of Asia and Greece, there were no Images publiquelie by the space of almost seuen hundred yeeres. And there is no doubt but the primitiue Churche next the Apostles tyme was most pure. Note also that when

Or Eirene.

the

the contention beganne about images, howe of lyke Chriſtian Emperours, who were the cheefe Magiſtrates by Gods lawe to bee obeyed onely one, whych was Theodoſius, who raygned but one yeere, helde with Images. All the other Emperours, and all the learned men and Biſhops of the Eaſt Churche, and that in aſſembled counſels, condemned them, beſydes the two Emperours before mentioned, Valens and Theodoſius the ſeconde, who were longe before theſe tymes, who ſtrayghtlie forbad that any images ſhoulde bee made. And vniuerſallye after this tyme, all the Emperours of Greece (onely Theodoſius excepted) deſtroyed continually all Images. Nowe on the contrarye parte, note yee, that the Biſhops of Roome, beeing no ordinarie Magiſtrates appoynted of God, out of theyr dyoceſſe, but vſurpers of Prynces authoritie contrarye to Goddes woorde, were the mayntainers of images againſt Gods woorde, and ſtyrrers vppe of ſedicyon and rebellyon, and workers of continuall Treaſon agaynſt theyr Soueraigne Lordes, contrarye to Gods Lawe, and the ordynaunces of all humaine Lawes, beeinge not onelie enemies to God, but alſo Rebelles and Traytours agaynſt theyr princes. Theſe bee the fyrſt bryngers in of Images openlie in Churches, theſe bee the mayntainers of them into the Churches, and theſe bee the meanes whereby they haue mayntained them: to wit, conſpiracie, treaſon, and rebellion againſt God and theyr princes.

Now to proceed in the hiſtory, moſt worthy to be

wen. In the nonage of Constantine the first, the Empresse Hyrene his mother, in whose handes the regiment of the Empire remained, was gouerned much by the deuise of Theodore Bishoppe, and Tharasius Patriarche of Constantinople, who practised and helde with the Bishop of Rome in maintayning of images most earnestly: By whose counsell and intreatie, the Empresse fyrst most wickedlie digged vp the bodie of her father in lawe Constantine the fyfth, and commaunded it to bee openlie burned, and the ashes to be throwen into the sea. Which example (as the constant report goeth) had like to haue bene put in practise with Princes corses in our dayes, had the authoritie of the holie father continued but a little longer. The cause why the Empresse Hyrene thus vsed her father in lawe, was, for that he, when he was aliue, had destroyed images, and had taken away the sumptuous ornaments of Churches, saying that Christ whose Temples they were, allowed pouertie, and not pearles and precious stones. Afterwarde the said Hyrene at the perswasion of Adrian Byshop of Rome, and Paul the Patriarch of Constantinople and his successours Tharasius, assembled a counsell of the Bishops of Asia and Greece, at the Cittie Nicea, where the Bishop of Romes legates, beeing presidentes of the counsell, and ordering all thinges as they listed: the councell which were assembled before vnder the Emperour Constantine the fyfth, and had decreede that all images shoulde be destroyed, was condemned as an hereticall councell and assemblie: And a decree was made, that images should be put vp in al the chur-

ches

ches of Greece, and that honour and worſhippe alſo ſhould be giuen vnto the ſayd images. And ſo the Empreſſe, ſparing no diligence in ſetting vp of images, nor coſt in decking them in all Churches, made Conſtantinople within a ſhorte time altogether like Rome it ſelfe. And now you may ſee that come to paſſe which Biſhoppe Serenus feared, and Gregorie the fyrſt forbad in vaine: to wit, that images ſhoulde in no wiſe be worſhipped. For nowe not onely the ſimple and vnwiſe (vnto whom images, as the Scriptures teach, be ſpecially a ſnare) but the Biſhoppes and learned men alſo, fall to idolatrie by occaſion of images, yea and make decrees and lawes for the maintenaunce of the ſame So harde is it, and in deede impoſſible any longe time to haue images publiquely in Churches and Temples without idolatrie, as by the ſpace of litle more then one hundred yeres betwixte Gregorie the firſt, forbidding moſt ſtraightly the worſhipping of images, and Gregorie the third, Paule, and Leo the third, Biſhoppes of Rome, with this councell commaundinge and decreeinge that images ſhould be worſhipped, moſt euidently appeareth.

A decree that images ſhould be worſhipped,

Nowe when Conſtantine the young Emperour came to the age of twentie yeres, hee was dayly in leſſe & leſſe eſtimation: for ſuche as were about hys mother, perſwaded her, that it was Gods determination, that ſhee ſhoulde raigne alone, and not her ſonne with her. The ambitious woman beleeuing the ſame, depriued her Sonne of all imperiall dignitie, and compelled all the men of warre, with theyr Captaynes, to ſweare to her that they woulde not ſuffer her Sonne Conſtan-

wen. In the nonage of Constantine the first, the Empresse Hyrene his mother, in whose handes the regiment of the Empire remained, was gouerned much by the deuise of Theodore Bishoppe, and Tharasius Patriarche of Constantinople, who practised and helde with the Bishop of Rome in maintayning of images most earnestly: By whose counsell and intreatie, the Empresse fyrst most wickedlie digged vp the bodie of her father in lawe Constantine the fyfth, and commaunded it to bee openlie burned, and the ashes to be throwen into the sea. Which example (as the constant report goeth) had like to haue bene put in practise with Princes corses in our dayes, had the authoritie of the holie father continued but a little longer. The cause why the Empresse Hyrene thus vsed her father in lawe, was, for that he, when he was aliue, had destroyed images, and had taken away the sumptuous ornaments of Churches, saying that Christ whose Temples they were, allowed pouertie, and not pearles and precious stones. Afterwarde the said Hyrene at the perswasion of Adrian Byshop of Rome, and Paul the Patriarch of Constantinople and his successours Tharasius, assembled a counsell of the Bishops of Asia and Greece, at the Cittie Nicea, where the Bishop of Romes legates, beeing presidentes of the counsell, and ordering all thinges as they listed: the councell which were assembled before vnder the Emperour Constantine the fyfth, and had decreede that all images shoulde be destroyed, was condemned as an heretical councell and assemblie: And a decree was made, that images should be put vp in al the chur-

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ches of Greece, and that honour and worſhippe alſo ſhould be giuen vnto the ſayd images. And ſo the Empreſſe, ſparing no diligence in ſetting vp of images, nor coſt in decking them in all Churches, made Conſtantinople within a ſhorte time altogether like Rome it ſelfe. And now you may ſee that come to paſſe which Biſhoppe Serenus feared, and Gregorie the fyrſt forbad in vaine: to wit, that images ſhoulde in no wiſe be worſhipped. For nowe not onely the ſimple and vnwiſe (vnto whom images, as the Scriptures teach, be ſpecially a ſnare) but the Biſhoppes and learned men alſo, fall to idolatrie by occaſion of images, yea and make decrees and lawes for the maintenaunce of the ſame So harde is it, and in deede impoſſible any longe time to haue images publiquely in Churches and Temples without idolatrie, as by the ſpace of litle more then one hundred yeres betwixte Gregorie the firſt, forbidding moſt ſtraightly the worſhipping of images, and Gregorie the third, Paule, and Leo the third, Biſhoppes of Rome, with this councell commaundinge and decreeinge that images ſhould be worſhipped, moſt euidently appeareth.

A decree that images ſhould be worſhipped,

Nowe when Conſtantine the young Emperour came to the age of twentie yeres, hee was dayly in leſſe & leſſe eſtimation: for ſuche as were about hys mother, perſwaded her, that it was Gods determination, that ſhee ſhoulde raigne alone, and not her ſonne with her. The ambitious woman beleeuing the ſame, depriued her Sonne of all imperiall dignitie, and compelled all the men of warre, wyth theyr Captaynes, to ſweare to her that they woulde not ſuffer her Sonne Conſtan-

tine to raigne during her life. With which indignitie the young Prince being moued, recouered the regiment of the Empire vnto himselfe by force, and being brought vppe in true religion in his fathers time, seeinge the superstition of his mother Hyrene, and the Idolatrie committed by images, cast downe, brake, and burned all the idoles and images that his mother had set vp. But within fewe yeres after, Hyrene the Empresse, taken away into her Sonnes fauour, after she had perswaded him to put out Nycæphorus his vncleseies, and to cut out the tongues of his foure other vncles, and to forsake his wife, and by such meanes to bring him into hatred with all his Subiectes: nowe further to declare that she was no changeling, but the same woman that had before digged vp and burned her father in lawes body, and that she would bee as naturall a Mother as shee had beene kinde Daughter, seeing the images, which she loued so well, and had with so great cost set vp dayly destroyed by her Sonne the Emperour: by the helpe of certaine good companions, depriued her sonne of the Empire: And first, like a kind and louing mother, put out bothe his eyes, and layde hym in prison, where after long and many tormentes, she at last most cruelly slue hym.

In this Historye, ioyned to Eutropius, it is written, that the Sunne was darkened by the space of 17. daies most straungelye and dreadfully, and that all men sayde, that for the horryblenesse of that cruell and vnnaturall facte of Hyrene, and the puttinge out of the Emperours eyes, the Sunne had lost his light. But in deede, God would

woulde ſygnifie by the darkeneſſe of the Sunne, into what darkeneſſe and blindeneſſe of ignoraunce and Idolatrie, all Chriſtendome ſhoulde fall by the occaſion of Images: The bright ſunne of his eternall trueth, and light of his holy word, by the miſtes and blacke cloudes of mens traditions beeing blemiſhed and darkened, as by ſundrye moſt terrible Earthquakes that happened about the ſame tyme, God ſignifyed, that the quiet eſtate of true Religion, ſhoulde by ſuche Idolatrie bee moſt horriblie toſſed and turmoyled. And heere may you ſee what a gratious and vertuous Ladie thys Hyrene was, howe lowinge a neece to her huſbandes Uncles, howe kynde a Mother in lawe to her Sonnes wyfe, howe looüinge a Daughter to her father in lawe, howe naturall a mother to her owne Sonne, and what a ſtoute and valyant Captayne the Biſhoppes of Rome had of her, for the ſettinge vp and maintenaunce of theyr Idoles or Images. Surely they coulde not haue founde a meeter patrone for the mayntenaunce of ſuche a matter, then thys Hyrene, whoſe ambition and deſire of rule was inſatiable, whoſe treaſon continuallye ſtudyed and wrought, was moſt abhominable, whoſe wicked and vnnaturall crueltie paſſed Medea and Progne, whoſe deteſtable paricides haue miniſtred matter to Poets, to write their horrible tragedies.

And yet certayne Hyſtoriographers, who doo put in wryting al theſe her horrible wickedneſſes, for loue they had to Images, whych ſhe maintayned, doo prayſe her as a godly Empreſſe and as

sent from God. Such is the blindnesse of false superstition, if it once take possession in a mans mind that it will bothe declare the vices of wicked princes, and also commende them. But not long after he sayd Hyrene being suspected to the princes and Lordes of Greece of treason, in alienating the Empyre to Charles king of the Francons, and for practising a secræte mariage betwæne her selfe and the sayd king, and being conuicted of the same, was by the saide Lordes depoced and depriued againe of the Empire, and caried into exile into the Ilande Lesbos, where shee ended her lewde life.

An other councel against images.

While these tragedies about images were thus working in Greece, the same question of the vse of images in Churches began to be moued in Spaine also. And at Eliberi, a noble cittie, nowe called Garnate, was a counsell of Spanish Bishoppes and other learned men assembled, and there, after long deliberation and debating of the matter, it was concluded at lengthe of the whole councell, after this sort, in the 36. article.

Doctours of the coūcell against images.

We thinke that pictures ought not to be in Churches, least that which is honoured or worshipped be painted on walles. And in the 41. Canon of that counsell it is thus written: We thought good to admonish the faithfull, that as much as in them lyeth, they suffer no images to bee in theyr houses, but if they feare any violence of theyr seruauntes, at the least let them kæpe themselues cleane and pure from images, if they doo not so, let them bee accounted as none of the Church. Note here I praye you, how a whole and great countrey in the West and South parts of Europe, nærer to Rome

a greater deale then to Greece in situation of place, dw agrœ with the Greekes against images, and do not onely forbid them in Churches, but also in priuate houses, and dw excommunicate them that dw the contrarie: And an other councell of the lerned men of Spaine also, called Concilium Toletanum Duodecimum, decreed & determined likewise against images and image worshippers. But when these decrees of the Spanishe councell at Eliberi came to the knowledge of the Bishoppe of Rome and his adherents, they fearinge least all Germanie also would decree against images, and forsake them, thought to preuent the matter, and by the consent and helpe of the Prince of Francons (whose power was the most great in the weste partes of the worlde) assembled a councell of Germanes at Frankford, and there procured the Spanish counsell against images afore mentioned, to be condemned by the name of the Felician heresie, (for that Fœlix Bishop of Aquitania was chæfe in that councell) and obtained that the actes of the seconde Nicene councell, assembled by Hirene (the holy Empresse whom yee hearde of before) and the sentence of the Bishop of Rome for images might be receiued. For much after this sort dw the Papistes report of the historie of the councell of Frankford. Notwithstanding the booke of Carolus Magnus his owne writing, as the title sheweth, which is nowe put in print, & commonly in mens hands sheweth the iudgement of that Prince, and of the whole counsell of Frankforde also, to be against images, and against the second councell of Nice assembled by Hirene for images, and calleth it an arrogant,

Yet an other councell against images.

rogant, foolishe, and vngodly councell, and declareth the assembly of the councell of Frankeforde, to haue bene dyrectly made and gathered against that Nicene counsell, and the errours of the same. So that it must nedes followe, that eyther there were in one Prynces tyme two Councels assembled at Frankford, one contrary to an other, which by no historie doth appeare, or els that after theyr custome, the Popes and Papists haue most shamefullie corrupted that councell, as theyr maner is to handle, not onely councels, but also all histories and writings of the olde Doctours, falsifying and corruptinge them for the maintenaunce of theyr wicked and vngodly purpoles, as hath in times of late come to lyght, and doth in our dayes more and more continually appeare most euidently. Let the forged gifte of Constantine, and the notable attempt to falsifie the firste Nicene Councell for the Popes Supremacie, practised by Popes in S. Augustines time, be a witnes hereof: which practise in dede had then taken effect, had not the diligence and wisedome of Saint Augustine and other learned and godly Bishoppes in Affricke, by theyr great labour and charges also, resisted and stopped the same. Nowe to come towards an end of this historie, and to shewe you the principall point that came to passe by the maintenaunce of images: Whereas from Constantinus Magnus time, vntill this day, all authoritie imperiall and princelie dominion of the Empire of Rome, remained continually in the right and possession of the Emperours, who had their continuaunce and seate imperall at Constantinople the cittie royall.

The forged gift of Constantine, &c

Nicene councell like to be falsified,

Leo

Leo the thyrd, then Biſhop of Rome, ſæing the Græke Emperours ſo bente againſt his Gods of golde and ſyluer, timber and ſtone, and hauinge the King of the Francons or Frenchemen, named Charles, whoſe power was exceeding great in the weſt Countryes, very appliable to his minde, for cauſes hereafter appearing, vnder the pretence that they of Conſtantinople were for that matter of images vnder the Popes ban and curſe, and therfore vnworthy to bee Emperours, or to beare rule, and for that the Emperours of Greece being far of, were not readie at a becke to defend the Pope againſt the Lumbardes his enimies, and other with whom he had variance: this Leo the thirde, I ſay, attempted a thing exceæding ſtrang and vnheарde of befoze, and of vncredible boldneſſe and preſumption: For hee by his papal authority, dooth tranſlate the gouernement of the Empire, and the crowne and name imperiall, from the Greekes, and giueth it vnto Charles the great, King of the Francons, not without the conſent of the forenamed Hyrene Empreſſe of Greece, who alſo ſought to be ioyned in marriage with the ſayde Charles. For the which cauſe, the ſaid Hyrene was by the Lordes of Greece depoſed and baniſhed, as one that had betrayed the Empire, as yee befoze haue heard. And the ſayd Princes of Greece did, after the depriuation of the ſayde Hyrene, by common conſent, electe and create (as they alwaies had doone) an Emperour, named Nycæphorus, whome the Biſhoppe of Roome and they of the weſt woulde not acknowledge for their Emperour, for they had already created them another

and

and so there became two Emperours. And the Empire which was before one, was deuided into two parts, vpon occasion of idols and images, and the worshipping of them: Euen as the kingdome of the Israelites was in old time for the like cause of idolatrie diuided in king Roboam his time. And so the Bishoppe of Rome, hauinge the fauour of Charles the great by this meanes assured to hym, was wonderously enhaunced in power and authority, and did in all the west Church (speciallye in Italie) what hee lust, where images were set vp, garnished, and worshipped of all sorts of men. But Images were not so fast set vp, and so much honoured in Italie and the west: but Nycæphorus Emperour of Constantinople, and his successours Scauratius, the two Michaels, Leo, Theophilus, and other Emperours their successours in the Empire of Greece, continuallye pulled them downe, brake them, burned them, and destroyed them as faste. And when Theodorus Emperour, woulde at the councell of Lions haue agreede with the Bishop of Rome, and haue set vp images: he was by the nobles of the Empire of Greece depriued and another chosen in hys place, and so rose a iealousy, suspicion, grudge, hatred, and enmitye betweene the Christians and Empyres of the Easte countryes and west, whych coulde neuer bee quenched nor pacifyed. So that when the Saracens fyrst, and afterward the Turkes, inuaded the Christians, the one part of Christendome would not helpe the other. By reason whereof at the last, the noble Empire of Greece, and the citty imperial Constantinople, was lost, and is come into the hands of the Infidels,

These thinges were done about the 803. yere of our Lord.

Or Stauratius,

Infidels, who nowe haue ouerrunne almoſt all Chriſtendome, and poſſeſſing paſte the middle of Hungarie, which is parte of the weſt Empire, dw hang ouer all our heades, to the vtter danger of al Chriſtendome.

Thus we ſee what a ſea of miſchæfes the maintenaunce of images hath brought with it, what an horrible Schiſme betwæne the Eaſt and weſt Church, what an hatred betwæne one Chriſtian and an other, counceils againſt counſels, Church againſt Church, Chriſtians againſt Chriſtians, Princes againſt Princes, rebelions, treaſons, vnnaturall and moſt cruell murders, the daughter digging vppe and burning her father the Emperours bodie, the mother for loue of idolles moſt abhominably murdering her owne ſonne, beeing an Emperour, at the laſt, the tearing in ſunder of Chriſtendome and the Empire into two pæces, til the Infydelles, Saraſens, and Turkes, common enemies to both partes, haue moſt cruellie vanquiſhed, deſtroyed and ſubdued the one parte, the whole Empire of Greece, Aſia the leſſe, Thracia, Macedonia, Epirus, and many other great and gwdly countries and prouinces, and haue wonne a great pæce of the other Empyre, and put the whole in dredfull feare and moſt horrible daunger. For it is not without a iuſte and great cauſe to be dread, leaſt as the Empyre of Roome was euen for the lyke cauſe of Images and the worſhippinge of them torne in pæces and deuided, as was for Idolatrie the kingdome of Iſraell in olde time deuided: ſo lyke punifhment, as for the lyke offence fell vpon the Jewes, will alſo light vpon vs: That

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is, least the cruell tyraunt and enemie of our common wealth and religion the Turke, by Gods iust vengeance, in likewise partly murder and partly leade away into captiuitie vs Christians, as dyd the Assyrian and Babilonian kinges murder and leade away the Israelites, and least the Empire of Rome and Christian religiō be so vtterly brought vnder foote, as was then the kingdome of Israell and true religion of God, whereunto the matter alreadie (as I haue declared) shrewdly enclineth on our parte, the greater parte of Christendome within lesse then three hundred yeres space, being brought into captiuitie and most miserable thraldome vnder the Turke, and the noble Empire of Greece cleane euerted. Whereas if the Christians, deuided by these image matters, had holden together, no Infidels and miscreants could thus haue preuailed against christendome, And all this mischefe and miserie, which wee haue hitherto fallen into, dow we owe to our mighty Gods of golde and siluer, stocke and stone, in whose helpe and defence (where they can not helpe themselues) wee haue trusted so longe, vntill our enemies the infidels haue ouercome and ouerrunne vs almost altogether. A iust rewarde for those that haue lefte the mighty liuing god, the Lord of hostes, and haue stowped and giuen the honour due to him, to dead blockes and stockes, who haue eies and see not, feete and can not goe, and so forth, and are cursed of God, and all they that make them, and that put their trust in them.

Thus you vnderstande (welbeloued in our Sauiour Christ) by the iudgement of the old learned

ned and godly Doctours of the Church, and by ancient histories Ecclesiastical, agreeing to the veritie of Gods worde, alleaged out of the olde Testament and the newe, that images and image worshipping, were in the primitiue Church (which was most pure and vncorrupt) abhorred and detested, as abhominable and contrary to true Christian religion: And that when images begamne to creepe into the Church, they were not onely spoken and witten against by godly and learned Bishops, Doctours, and Clarks, but also condemned by whole councels of Bishops, and learned men assembled together, yea the said images by many Christian Emperours and Bishops were defaced broken, and destroyed, and that aboue 7. C. and 8. C. yeares agoe, and that therefore it is not of late daies (as some would beare you in hand) that images & image worshiping haue bene spoken and witten against. Finally, you haue heard what mischefe & misery hath by the occasion of the sayd images, fallen vpon whole Christendome, besides the losse of infinite soules, which is most horrible of all. Wherefore let vs beseech God, ỹ we, being warned by his holy word, forbidding al idolatrie, and by the writinge of olde godly Doctours and Ecclesiasticall histories written, and preserued by Gods ordinaunce for our admonition and warning, may flee from all idolatrie, and so escape the horrible punishment and plagues, as well worldly as euerlasting, threatned for the same, which God our heauenly Father graunt vs, for our onely Sauiour and mediatour Jesus Christes sake. Amen.

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The third part of the Homilie againſt images and the worſhipping of them, containing the confutation of the principall argumentes which are vſed to be made for the maintenance of images. Which part may ſerue to inſtruct the Curates themſelues, or men of good vnderſtanding.

NOw ye haue heard how plainelie, how vehementlie, and that in many places, the word of GOD ſpeaketh againſt not onely idolatrie and worſhipping of images, but alſo againſt images themſelues: I mean alwaies thus herein, in that we be ſtirred and prouoked by them to worſhippe them, and not as though they were ſimply forbidden by the newe teſtament, without ſuch occaſion and daunger:) And ye haue heard likewiſe out of hiſtories eccleſiaſticall, the begining, proceeding, & ſucceſſe of idolatrie by images, and the great contention in the Church of Chriſt about them: to the great trouble and decay of Chriſtendome: and withall ye haue herd the ſentences of olde ancient fathers and godly learned doctours and biſhops, againſt images and idolatrie, taken out of their owne writinges. It remaineth, that ſuch reaſons as bee made for the maintenaunce of images, exceſſiue painting, gilding, and decking, aſwell of them, as of the temples or churches, alſo be anſwered and confuted, partlie by application of ſome places before alleaged, to theyr reaſons, and partly, by otherwiſe anſwering the ſame. Which part hath the laſt place in this treatiſe, for that it can not be well vnderſtanded of the meaner ſort, nor the

argumentes

argumentes of Image maintainers, can without prolixitie too much tedious, bee answered without the knowledge of the treatise going before. And although diuers things before mentioned, be here rehearsed againe: yet this repetition is not superfluous, but in a manner necessary, for that the simple sort cannot els vnderstand how the foresaid places are to bee applied to the arguments of such as doe maintaine Images, wherewith otherwise they might be abused.

First, it is alleaged by them that maintain images, that al lawes, prohibitions, & curses, noted by vs out of ỹ holy scripture, & sentences of the doctors also by vs alleaged, against images and the worshipping of them, appertain to the idols of the gentiles or Pagans, as the idoll of Iupiter, Mars, Mercurie, &c. and not to our images of God, of Christe, & his Saints. But it shalbe declared both by Gods worde, & the sentences of the auncient doctors, and iudgement of the primitiue church, that all images aswell ours, as the idols of the Gentiles, be forbidden and vnlawful, namely in churches & temples. And first this is to bee replied out of Gods worde, that the images of God the father, the son, & the holy ghost, either seuerally, or the images of the Trinitie, which we had in euery church, be by the scriptures expresly & directly forbidden, & condemned, as appeareth by these places: The Lorde spake vnto you out of the middle of fire, you heard the voice or soũd of his words, but you did see no form or shape at al, least peraduẽture you being deceiued, should make to your selfe any grauen image or likenes: & so forth, as is at large rehearsed in the first part of Deut, 4.

The third part of the Homilie againſt images and the worſhipping of them, containing the confutation of the principall argumentes which are vſed to be made for the maintenance of images. Which part may ſerue to inſtruct the Curates themſelues, or men of good vnderſtanding.

NOw ye haue heard how plainelie, how vehementlie, and that in many places, the word of GOD ſpeaketh againſt not onely idolatrie and worſhipping of images, but alſo againſt images themſelues: I mean alwaies thus herein, in that we be ſtirred and prouoked by them to worſhippe them, and not as though they were ſimply forbidden by the newe teſtament, without ſuch occaſion and daunger:) And ye haue heard likewiſe out of hiſtories eccleſiaſticall, the begining, proceding, & ſucceſſe of idolatrie by images, and the great contention in the Church of Chriſt about them: to the great trouble and decay of Chriſtendome: and withall ye haue herd the ſentences of olde ancient fathers and godly learned doctours and biſhops, againſt images and idolatrie, taken out of their owne writinges. It remaineth, that ſuch reaſons as bee made for the maintenaunce of images, exceſſiue painting, gilding, and decking, alwell of them, as of the temples or churches, alſo be anſwered and confuted, partlie by application of ſome places before alleaged, to theyr reaſons, and partly, by otherwiſe anſwering the ſame. Which part hath the laſt place in this treatiſe, for that it can not be well vnderſtanded of the meaner ſort, nor the

argumentes

argumentes of Image maintainers, can without prolixitie too much tedious, bee anſwered without the knowledge of the treatiſe going before. And although diuers things before mentioned, be here rehearſed againe: yet this repetition is not ſuperfluous, but in a manner neceſſary, for that the ſimple ſort cannot els vnderſtand how the foreſaid places are to bee applied to the arguments of ſuch as doe maintaine Images, wherewith otherwiſe they might be abuſed.

Firſt, it is alleaged by them that maintain images, that al lawes, prohibitions, & curſes, noted by vs out of ỹ holy ſcripture, & ſentences of the doctors alſo by vs alleaged, againſt images and the worſhipping of them, appertain to the idols of the gentiles or Pagans, as the idoll of Iupiter, Mars, Mercurie, &c. and not to our images of God, of Chriſte, & his Saints. But it ſhalbe declared both by Gods worde, & the ſentences of the auncient doctors, and iudgement of the primitiue church, that all images aſwell ours, as the idols of the Gentiles, be forbidden and vnlawful, namely in churches & temples. And firſt this is to bee replied out of Gods worde, that the images of God the father, the ſon, & the holy ghoſt, either ſeuerally, or the images of the Trinitie, which we had in euery church, be by the ſcriptures expreſly & directly forbidden, & condemned, as appeareth by theſe places: The Lorde ſpake vnto you out of the middle of fire, you heard the voice or ſoũd of his words, but you did ſee no form or ſhape at al, leaſt peraduẽture you being deceiued, ſhould make to your ſelfe any grauen image or likenes: & ſo forth, as is at large rehearſed in the firſt part of Deut, 4.

this treatise against images. And therefore in the old law, the middle of the propitiatorie, which presented gods seat, was emptie, least any should take occasion to make any similitude or likenes of him.

Esai. 40. Esaias, after he hath set forth the incomprehensible maiestie of God, he asketh, to whō then will ye make God like? Or what similitude will yee set vp vnto him? Shall the caruer make him a carued image? & shall the goldsmith couer him with golde, or cast him into a forme of siluer plates? And for the poore mā, shall the image maker frame an image of timber, ỹ he may haue somwhat to set vp also. And after this he crieth out: O wretches, hard ye neuer of this? Hath it not bæn preached to you since the beginning, how by ỹ creatiō of ỹ world, & ỹ greatnes of ỹ work, they might vnderstād the maiesty of god, ỹ maker & creator of al, to be greater then ỹ it could bee expressed or set forth in any image or bodilie similitude? Thus far the Prophet Esaias, who from

Act. 17. the 44. chap. to the 49. intreateth in a maner of no other thing. And S. Paul in the Acts of the apostles euidently teacheth the same, ỹ no similitude can be made vnto God, in golde, siluer, stone, or any other matter. By these & many other places of scripture it is euident, ỹ no image either ought or can be made vnto God. For howe can God, a most pure spirite, whom man neuer saw, be expressed by a grosse, bodily, & visible similitude? How can the infinite maiestie & greatnes of god, incomprehensible to mans mind, much more not able to bee cōpassed with the sense, be expressed in a small and little image? How can a dead & domb image expresse the liuing God? What can an image, which when it is falne cānot

rise

rise vp againe, which can neither help his friends nor hurt his enemies, expresse of the most puissaunt and mightie god, who alone is able to reward his friends, & to destroy his enemies euerlastingly? A man might iustly crie with the Prophet Habacuc, Habacuc. 2. Shal such images instruct or teach any thing right of God? Or shall they become doctors? Wherefore men that haue made an image of God, whereby to honor him, haue therby dishonored him most highly, diminished his maiestie, blemished his glory, & falsified his truth. And therfore S. Paul saith, that Rom. 1. such as haue framed any similitude or Image of god like a mortal man, or any other likenes, in timber, stone. or other matter, haue chaunged his truth into a lie. For both they thought it to be no longer ỳ which it was, a stocke or a stone, & toke it to be that which it was not, as God, or an image of God. Wherfore an image of God, is not only a lie, but a double lie also. But the Diuell is a lier, & the father of lies: wherfore the lying images which be made of God, to his great dishonour, and horrible danger of his people, came from the Diuell.

Wherefore they bee conuict of foolishnesse & wickednesse in making of images of God, or the Trinitie: for that no Image of God ought or can bee made, as by the scriptures & good reason euidentlie appeareth: yea, & once to desire an image of God, commeth of infidelitie, thinking not God to be present, except they might see some signe or image of him, as appeareth by the Hebrewes in the wildernes, willing Aaron to make them Gods whō they might see goe before them. Where they obiect, that seeing in Esaias & Daniell be certain descriptions Iohn. 8.

of God, as sitting on an high seate, &c. Why may not a painter likewise set him forth in colours to be seen, as it were a iudge sitting in a throne, aswel as hee is described in writing of the Prophetes, seeing that Scripture or writing, & picture, differ but a little? First it is to bee answered, that things forbidden by Gods worde, as painting of images of God, and things permitted of God, as such descriptions vsed of the Prophetes, bee not all one: neither ought nor can mans reason (althogh it shew neuer so godly) preuaile any thing against Gods expresse worde, and plain statute law, as I may wel terme it. Furthermore, the scripture although it haue certaine descriptions of God, yet if you reade on forth it expoundeth it selfe, declaring that God is a pure spirite, infinit, who replenisheth heauen and earth which the picture doeth not, nor expoundeth it selfe, but rather when it hath set God forth in a bodilie similitude, leaueth a man there, & wil easilie bring one into the heresie of the Anthropomorphites, thinking God to haue hands & feet, and to sit as a man doth: which they that doe (saith S. Augustine in his booke de fide & simbolo, cap. 7.) fall into that sacrilidge which ỹ Apostle detesteth, in those, who haue chaunged the glorie of the incorruptible God, into the similitude of a corruptible man. For it is wickednesse for a Christian to erect suche an image to God in a temple, and much more wickednesse to erect such a one in his hart by beleeuing of it. But to this they reply, ỹ by this reason notwithstanding, Images of Christ may be made, for that he took vpon him flesh, and became man. It were well that they would first graunt, ỹ they haue hitherto done

most

most wickednie in making and maintaining of Images of God, and of the Trinitie in euerie place, whereof they are by force of Gods worde and good reason conuicted: and then to discend to the trial for other Images. Nowe concerning their obiection, that an image of Christ may be made: the answere is ealie. For in Gods worde and religion, it is not only required whether a thing may be done or no: but also, whether it be lawful & agreeable to Gods word to be done, or no. For all wickednes may be & is dayly done, which yet ought not to be done. And the words of the reasons aboue alleaged out of the scriptures are, that images neither ought, nor can bee made vnto God. Wherefore to replie that images of Christ may be made, except withall it be proued, that it is lawefull for them to bee made, is, rather then to hold ones peace, to say somewhat, but nothing to the purpose. And yet it appeareth that no image cã be made of Christ, but a lying image (as the scripture peculiarly calleth images lies) for Christ is God and man. Seeing therefore that for ỹ Godhead, which is the most excellent part, no images can bee made, it is fally called the image of Christ: wherfore images of Christe be not only defects, but also lyes. Which reason serueth also for the images of saints, whose soules, the most excellent parts of them, can by no images be presented and expressed. Wherfore, they be no images of Saints, whose soules raigne in ioy with God, but of the bodies of Saintes, whiche as yet lie putrified in the graues. Furthermore, no true image can bee made of Christes body, for it is vnknowne nowe of what forme & countenance he was. And ther be in Græce Rom. 1.

and at Rome, and in other places, diuers Images of Christ, and none of them like to other, and yet euery of them affirmeth, that there is the true & liuelie image of Christ, which cānot possible be. Wherfore, as soone as an image of Christ is made, by and by is a lie made of him, which by gods word is forbidden. Whiche also is true of the images of any Saints of antiquitie, for ẏ it is vnknowen of what forme & countenance they were. Wherefore seeing that religion ought to be grounded vpon truth, Images which cannot be without lies, ought not to be made, or put to any vse of religion, or to be placed in churches & temples, places peculiarly appointed to the true religion and seruice of god. And thus much, ẏ no true image of God, our Sauiour Christ or his saints can be made: wherwithal is also cōfuted that their allegation, that Images bee the lay mens bookes. For it is euident of that which is afore rehearsed, that they teach no things of God, of our Sauior Christ, and of his saints, but lies & errors. Wherfore either they be no bookes, or if they be, they be false and lying bookes, the teachers of all errour.

And now if it should be admitted and graunted, that an image of Christe could truly be made, yet it is vnlawful that it should be made, yea, or that the image of any Saint should be made, specially to be set vp in ẏ tēples, to the great & vnauoidable dāger of idolatrie, as hereafter shall be proued. And first concerning the image of Christ, ẏ thogh it might be had truly, yet it were vnlawful to haue it in Churches publikely, is a notable place in Irenęus, who reproued the heretikes called Gnostici, for that they caried about the image of Christ, made truly after

Lib. 1, ca. 24

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his owne proportion in Pilates time (as they said) and therefore to be more estæmed, than those lying images of him which wee now haue. The which Gnostici also vsed to set garlãds vpõ the head of the said image, to shew their affection to it. But to goe to Gods word. Be not, I pray you, the words of the Scripture plaine? Beware least thou being deceiued, make to thæ selfe (to say, to any vse of religion) any grauen image, or any similitude of any thing. &c. And cursed be the man that maketh any grauen or moulten image, abomination before the Lorde, &c. Be not our images such? Be not our images of Christ and his Saints, either carued or moulten, or cast, or similitudes of men or women? It is happy that we haue not followed the Gentiles in making of images of beasts, fishes, and vermins also. Notwithstanding, the image of an Horse, as also the image of the Asse that Christe rode on, haue in diuers places bæn brought into the church and temple of God. And is not that which is written in the beginning of the Lordes most holie Law, and daily read vnto you, most euident also? Thou shalt not make anie likenesse of anie thing in heauen aboue, in earth beneath, or in the water vnder the earth, &c. Could any more bæ forbidden and saide then this? Either of the kindes of Images, whiche bæ eyther carued, moulten, or otherwise similitudes? Or of thynges whereof Images are forbidden to bæ made? Are not all thinges eyther in heauen, earth, or water vnder the earth? And bæ not our Images of Christe and hys Saintes, lykenesses of thiugs in heauen, earth, or in the water? If they continue in their former answere, that

Leuit. 25, Deut. 5. Sculptile. Fusile. Similitudo. Deut. 27.

Exod. 20.

these prohibitions concerne the Idols of the Gentiles, and not our images: First, that answere is already confuted, concerning the images of God and the Trinitie at large, and concerning the images of Christ also, by Irenęus. And that the law of God is likewise to be vnderstood against al our images alwell of Christ, as his saints, in temples & churches, appeareth further by the iudgement of ỳ olde doctours, and the primitiue church. Epiphanius renting a painted cloath, wherein was the picture of Christ, or of some Saint, affirming it to be against our religion, that any such image should be had in the tẽple or church (as is before at large declared) iudged ỳ not only idols of the Gentiles, but that all images of Christ and his saints also, were forbidde̅ by gods word & our religion. Lactantius affirming it to be certaine ỳ no true religiõ can be wher any image or picture is, (as is before declared) iudged, that alwel all images and pictures, as the idols of the Gentiles, were forbidden, els would hee not so generally haue spoken & pronounced of them. And S. Augustine (as is before alleaged) greatly alloweth M. Varro, affirming that religion is most pure without images: and saith himselfe, images bee of more force to croke an vnhappy soule, the̅ to teach & enstruct it. And he saith further, Euery child, yea, euery beast knoweth that it is not God ỳ they see. Wherfore the̅ doth the holy ghost so ofte̅ monish vs of ỳ which al men know? Wherunto S. Augustine answereth thus: For (saith he) whē images are placed in tẽples & set in honorable sublimitie, & begin once to be worshipped, forthwith breedeth the most vile affection of error. This is S. Augustines iudge-

Lib. 4. cap 3 de ciuit. dei In Psal. 36. & 113.

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ment of images in churches, that by and & by they brede error and idolatrie. The Chriſtiã Emperors the learned Biſhops, all the learned men of Aſia, Greece, & Spaine, aſſembled in councels at Conſtantinople and in Spaine, 7. and 8. hundred yeeres agoe and more, condemning and deſtroying all images aſwell of Chriſt, as of the ſaints, ſet vp by the Chriſtians (as is before at large declared) teſtifie, ỹ they vnderſtood gods worde ſo, ỹ it forbad our images, aſwell as the idols of the Gentiles. And as it is written, Sap. 14. That images are not from the beginning, neither ſhall they continue to the ende: ſo wer they not in ỹ beginning in ỹ primitiue church, God graunt they may in the end bee deſtroyed. For all chriſtians in the primitiue Church, as Origen, againſt Celſus, Cyprian alſo and Arnobius do teſtifie were ſore charged and cõplained on, that they had no aulters nor images. Wherefore did they not (I pray you) conforme themſelues to the Gentiles in making of images, but for lacke of them ſuſtained their heauie diſpleaſure, if they had taken it to bee lawfull by Gods word to haue images? It is euident therefore that they tooke all images to bee vnlawful in the church or temple of God, and therfore had none, though the Gentiles therfore were moſt highly diſpleaſed, following this rule, Wee muſt obey god rather then mẽ. And Zephirus in his notes vpon the Apologie of Tertullian, gathereth, that all his behement perſuaſion ſhould be but cold, except we know this once for al, that chriſtian men in his time did moſt hate images, w̃ their ornamẽts. And Irenæus (as is aboue declared) reproueth ỹ heretiks called Gnoſtici, for ỹ they carried about the image of

Sap. 14.

Origen. cõtra Celſum. lib. 4. & 8. Cyprianus cont. Demetrium.

Act. 5.

of Chriſt. And therfore the primitiue church, which is ſpecially to be followed as moſt incorrupt & pure, had publikelie in Churches neither Idols of the Gentiles, nor any other imags, as things directly forbidden by Gods worde. And thus it is declared by Gods word, the ſentences of the doctors, and the iudgement of the primitiue Churche, whiche was moſt pure and ſincere, that all images aſwell ours as the idols of the Gentiles, be by Gods worde forbidden, and therefore vnlawfull, ſpecially in temples and churches.

Now if they (as their cuſtome is) flee to this anſwere, that Gods word forbiddeth not abſolutely al images to be made, but ỹ they ſhould not bee made to be worſhipped, & that therefore we may haue Images, ſo wee worſhip them not, for that they bee things indifferent, which may be abuſed, or wel vſed. Which ſeemeth alſo to be the iudgement of Damaſcene & Gregorie the firſt, is aboue declared. And this is one of their chiefe allegations for the maintenance of images, which haue bẽn alleaged ſince Gregorie the firſt his time.

Damaſ. lib. 4. de fide orth. cap. 17. Greg. in Epiſt. ad Serenum Maſſile.

Well, then we be come to their ſecond allegation, which in part we ſhould not ſtick to graunt them. For we are not ſo ſuperſtitious or ſcrupulous, ỹ we do abhorre either flowers wrought in carpets, hangings, and other araſſe, eyther the images of princes printed or ſtamped in their coynes, which whẽ Chriſt did ſee in a Romane coyne, we read not ỹ he reprehended it, neither do we condemne the arts of painting & image making, as wicked of thẽſelues. But we would admit & graunt them, ỹ images vſed for no religion, or ſuperſtition rather, we mean

images

images of none worshipped, nor in daunger to bee worshipped of any, may bee suffered. But images placed publikely in tẽples, cannot possibly be without danger of worshipping & idolatrie, wherefore they are not publikely to be had or suffred in Temples & churches. The Jewes to whõ this law was first giuen (and yet but being a morall commandement, & not ceremonial, as all doctors interprete it, bindeth vs aswell as them) the Jewes I say, who should haue the true sense & meaning of Gods law so peculiarly giuẽ vnto them, neither had in the beginning any images publikely in their temple (as Origines & Iosephus at large declareth) neither after the restitutiõ of the tẽple, would by any means consent to Herode, Pilate, or Petronius, that images should be placed only in the temple at Hierusalẽ although no worshiping of images was required at their handes: but rather offered themselues to the death, then to assent ỹ images should once bee placed in the temple of GOD, neither would they suffer any image maker among them. And Origen addeth this cause, least their minds should be plucked frõ God, to the contemplatiõ of earthly things. And they are much cõmended for this earnest zeal in maintainting of Gods honor & true religiõ. And trueth it is, that the Jewes & Turks, who abhorre images & idols as directly forbiddẽ by gods words will neuer com to the truth of our religion, whiles the stumbling blocks of images remaine amongst vs, & lie in their way. If they obiect yet the brasen serpent which Moses did set vp, or the Images of ỹ Cherubins, or any other images which ỹ Jewes had in their temple, the answere is easie. Wee must

Origen cõt. Celsum. lib 4. Ioseph. antiq. lib. 17 cap. 8. lib. 18 ca. 5. lib. 18. cap. 15.

in

in religion obey gods generall law, which bindeth all men, and not follow examples of particular dispensatiõ, which be no warrants for vs: elswe we may by the same reason resume circumcision and sacrifising of beastes, and other rites permitted to the Jewes. Neither can those Images of Cherubim, set in secret where no man might come nor behold, be any example for our publike settyng vp of images in churches and temples. But to let the Jewes goe. Where they say that images, so they bee not worshipped, as things indifferent may be tollerable in temples and churches: Wee infer and say for the aduersatiue, ẏ all our images of God, our Sauiour Christ, & his saints, publikely set vp in churches and temples, places peculiarly appointed to the true worshipping of god, be not things indifferent, nor tollerable: but against Gods lawe & commandement, taking their own interpretation and exposition of it. First, for that all images, so set vp publikely, haue bæn worshipped of the vnlearned & simple sort, shortly after they haue bæn publikely so set vp, & in conclusion, of the wise and learned also. Secondly, for that they are worshipped in sundry places now in our time also. And thirdly, for that it is impossible ẏ images of God, Christ, or his saints, can be suffered (specially in temples and churches) any while or space, without worshipping of them: & that idolatrie, whiche is most abominable before God, cãnot possibly be escaped & auoided, without the abolishing & destructiõ of images & pictures in temples and churches, for ẏ idolatrie is to images, specially in tẽples & churches an inseparable accident (as they term it) so that images in churches,

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and idolatrie,goe alwaies both together, and that therfore the one cannot be auoided,except the other (ſpecially in al publik places)be deſtroied.wherfore to make images,& publikely to ſet them vp in temples and churches, places appointed peculiarlie to the ſeruice of God, is to make images to the vſe of religion,and not only againſt this precept. Thou ſhalt make no maner of images : but againſt this alſo, Thou ſhalt not bow downe to them,nor worſhip them.For they bæing ſet vp,haue bæn,be,and euer will bæ worſhipped. And the full proof of that which in the beginning of the firſt part of this tretie was touched,is hære to bæ made and perfourmed: To wit,that our images,& idols of the Gentiles bæ all one,aſwel in the things themſelues,as alſo in that our images haue bæn before,bæ nowe, and euer will be worſhipped, in like fourme & maner,as the idols of the Gentiles were worſhipped ſo long as they bæ ſuffered in churches & temples. whereupon it followeth,that our images in churches haue bæn,be, and euer will be none other but abominable idols,& be therefore no things indifferent. And euery of theſe parts ſhalbe proued in order,as hereafter followeth, And firſt, that our images & the idols of ỹ Gentiles be all one concerning themſelues,is moſt euident, the matter of them being gold,ſiluer,or other mettall,ſtone, wood,clay,or plaſter,as were the idols of the Gentiles, & ſo bæing either moulten or caſt, either carued, grauen, hewed or otherwiſe formed & faſhioned after the ſimilitude & likeneſſe of man or woman,be dead and dombe works of mans handes,hauing mouth and ſpeake not,eyes & ſæ not,hands & fæle not, fæt and goe

Simulachra gentium.
Argentum & aurum.
Fuſile.
Similitudo.
Sculptile.
Simulachrũ opera manuum hominum.

goe not, and so aswell in forme as matter, bee altogether like the idols of the Gētiles. Insomuch that all the titles which be giuē to the idols in the scriptures, may be verified of our images. Wherfore no doubt but the like curses which are mentioned in ỹ scriptures, will light vpon the makers & worshippers of them both. Secondly, that they haue bæn & be worshipped in our time, in like form and maner as were the idols of the Gentiles, is now to be proued. And for that idolatrie standeth chiefly in the minde, it shall in this part first be proued, that our image maintainers haue had, and haue the same opinions and iudgement of saints, whose images they haue made and worshipped, as the Gentiles idolaters had of their Gods. And afterwarde shall be declared, that our image maintainers and worshippers haue vsed, & vse the same outward rites and maner of honoring and worshipping their Images, as the Gentiles did vse before their idols, and that therefore they commit idolatry, aswell inwardly and outwardly, as did the wicked Gētiles idolaters.

And concerning the first part of ỹ idolatrous opinions of our image maintainers. What I praypou be such Saints with vs, to whom we attribute the defence of certaine countries, spoyling God of hys due honour herein, but Dii tutelares of the Gentiles idolaters? Such as were Belus to the Babylonias and Assyrians, Osiris and Isis to the Egiptians, Vulcane to the Lemnians, and to such other. What bee such Saints to whom the sauegard of certaine Cities are appointed, but Dii Presides, with the Gentiles idolaters? Such as were at Delphos Apollo, at

Dii tutelaries.

Dii præsidedes,

at Athens Minerua, at Carthage Iuno, at Rome Quirinus, &c. What be such Saints to whom, contrary to the vse of the primitiue Church, Temples and Churches be builded, and aulters erected, but Dii Patroni, of ỹ Gentiles idolaters? Such as were in the Capitall Iupiter, in Paphus Temple Venus, in Ephesus tẽple Diana, & such like. Alas, we seeme in thus thinking & doyng, to haue learned our religion not out of Gods worde, but out of the Pagan Poets, who Excesserecomnes aditis, arisque relictis, Dii quibus imperium hoc steterat, &c. That is to say, All the Gods by whose defence this Empyre stode, are gone out of the Temples, and haue forsaken the altars. And where one saint hath images in diuers places, the same Saint hath diuers names therof, most like to the Gentiles. When you heare of our Ladie of Walsyngham, our Ladie of Ipswich, our Lady of Wilsdon, and such other: what is it but an imitation of the Gentiles idolaters? Diana Agrotera, Diana Coriphea, Diana Ephesia, &c. Venus Cypria, Venus Paphia, Venus Gnidia. Whereby is euidently meant, that the Saint for the image sake, should in those places, yea, in the images thẽselues haue a dwelling, which is the ground of their idolatrie. For where no images be, they haue no suche meanes. Terentius Varro sheweth, that there were three hundred Iupiters in his time, there were no fewer Veneres & Dianę, wee had no fewer Christophers, Ladies, & Mary Magdalẽs, & other saints. Oenomaus & Hesiodus shewe, ỹ in their time there were thirtie thousand Gods. I thinke wee had no fewer Saints, to whom we gaue the honor due to God. And they haue not only spoyled ỹ true liuing Dii patroni.

God

God of his due honour, in Temples, Cities, Countries, and landes, by ſuch deuiſes and inuentions as the Gentiles Idolaters haue done before them: but the Sea and waters haue aſwell ſpeciall Saints with them, as they had Gods with the Gentiles, Neptune, Triton, Nereus, Caſtor and Pollux, Venus, & ſuch other. In whoſe places bee come Saint Chriſoſtome, Saint Clement, and diuers other, and ſpecially our Ladie, to whom ſhipmen ſing Aue maris ſtella. Neither hath the fire ſcaped their idolatrous inuentions. For in ſtæde of Vulcane and Veſta, the Gentiles God of the fire, our men haue placed Saint Agatha, and make letters on her day to quenche fire with. Euery Artificer & profeſſion hath his ſpeciall Saint, as a peculiar God. As for example, Schollers haue Saint Nicholas & Saint Gregorie, Paynters Saint Luke, neyther lacke ſouldiers their Mars, nor louers their Venus, amongſt Chriſtians. All diſeaſes haue their ſpeciall Saints, as Gods the curers of them. The pocks Saint Roch, the falling euill Saint Cornelis, the tooth ach Saint Appolin. &c. Neyther doe beaſts and cattaile lacke their Gods with vs, for Saint Loy is the horſleach, and Saint Anthonie the ſwineheard, &c. Where is gods prouidence and due honour in the meane ſeaſon? who ſayth, The heauens be mine, and the earth is mine, the whole world and all that in it is, I do giue victory, and I put to flight, of mee bee all councels and helpe, &c. Except I kæpe the Citie, in vaine doth hee watche that kæpeth it, thou Lord ſhalt ſaue both men and beaſtes. But wee haue left him neither heauen, nor earth, nor water, nor countrie, nor citie, peace ne warre

warre to rule and gouerne, neither men nor beastes, nor their diseases to cure, that a godlie man might iustly for zelous indignation crie out, O heauen, O earth, and seas, what madnesse and wicknednesse against GOD are men fallen into? what dishonour do the creatures to their creator & maker? And if we remember God sometime, yet because wee doubt of his abilitie or will to helpe, wee ioyne to him an other helper, as hee were a nowne adiectiue, vsing these sayinges: suche as learne, God and Saint Nicholas be my speede: such as neese, God helpe and Saint John: to the horse, God and Saint Loy saue thee. Thus are we become like horses and Mules, which haue no vnderstanding, For is there not one God only, who by his power and wisedome made al things and by his prouidence gouerneth the same? and by his goodnes maintaineth and saueth them? Bee not all thinges of hym, by him, and through hym? why doost thou turne from the creatour to the creatures? This is the manner of the Gentiles idolaters: but thou art a Christian, and therefore by Christ alone hast accesse to God the father, and helpe of him onely. These thinges are not written to any reproch of the Saints themselues, who were the true seruauntes of GOD, and did giue all honour to hym, taking none vnto themselues, and are blessed soules with GOD: but against our foolishnesse and wickednesse, makinge of the true Seruauntes of GOD, false Gods, that attributinge to them the power and honour whych is Gods, and due to hym onely. And for that wee haue such opinions of the power

and readie helpe of Saintes, all our Legendes, Hymnes, Sequenses, and Masses, did contayne Stories, laudes, & prayses of them, and prayers to them: yea, and Sermons also altogether of them, and to theyr prayses, Gods woorde beeing cleane layde aslyde. And this wee doo altogether agreeable to the Sayntes, as did Gentyles Idolaters to theyr false Gods. For these oppinions which men haue hadde of mortall persons, were they neuer so holye, the olde most Godlie and learned Chrystians, haue wrytten agaynst the faygned Gods of the Gentyles, and Christian Prynces haue destroyed theyr Images, who if they were nowe lyuinge, woulde doubtlesse lykewise bothe wryte agaynst our false opinyons of Saintes, and also destroye theyr Images. For it is euident, that our Image mayntainers, haue the same oppinyon of Sayntes, which the Gentiles had of their false Gods, and thereby are moued to make them Images as the Gentyles did. If answere bee made, that they make Saintes but intercessours to God, and meanes for suche thinges as they woulde obtayne of GOD: that is euen after the Gentiles Idolatours vsage, to make them of Sayntes, Gods, called Dii Medioximi, to bee meane intercessours and helpers to God, as though hee did not here, or should be wearie if hee did all alone. So did the Gentiles teach, that there was one chefe power worlinge by other, as meanes, and so they made all Gods subiect to fate or destenie: as Lucian in his dialogues faigneth that Neptune made suite to Mercury, that hee myght speake wyth Iupiter. And therefore in this

Medioximi Dii,

this alſo, it is moſt euident ỹ our image maintayners bee all one in opinion with the Gentiles Idolaters.

Nowe remayneth the thyrde parte, that theyr rites and ceremonies in honouring and worſhypping of the Images or Saintes, be all one wyth the rites which the Gentiles Idolaters vſed in honouring theyr Idolles. Firſt, what meaneth it, that Chriſtians, after the example of the Gentiles Idolaters, goe on pylgrimage to viſite Images, where they haue the lyke at home, but that they haue a more oppinion of holineſſe and vertue in ſome Images, then other ſome, lyke as the Gentiles idolaters had? Which is the readieſt way to bringe them to Idolatrie by worſhipping of them, and directlie againſt Gods woorde, who ſaithe, Amos. 5.
Seeke mee, and ye ſhall liue, and dw not ſeeke Bethel, enter not into Gilgall, neither goe to Berſeba. And againſt ſuch as had any ſuperſtition in the holineſſe of the place, as though they ſhould be heard for the places ſake, ſaying, Our fathers worſhipped in this mountaine, and ye ſay, that at Hieruſalem is the place where men ſhoulde worſhippe, our Sauiour Chriſt pronounceth, Beleeue me, the Iohn. 4.
houre commeth when you ſhall worſhip the father neither in this mountayne, nor at Hieruſalem, but true worſhippers ſhall worſhippe the father in ſpirite and truth. But it is too well knowen, that by ſuch pilgrimage goinge, Lady Venus and her ſonne Cupide, were rather worſhipped wantonlye in the fleſhe, then God the Father and our Sauiour Chriſte his Sonne truely worſhipped in the ſpirite.

Rom,1, And it was very agreeable (as Saint Paule teacheth) that they which fell to idolatrie, which is spirituall fornication, should also fall into carnall fornication, and all vncleanesse, by the iuste iudgementes of GOD, deliuering them ouer to abhominable concupiscences.

What meaneth it that Christian men, after the vse of the gentiles idolaters, cap and kneele before images? which if they had any sense & gratitude, would kneele before men, Carpenters, Masons, Plastereres, Founders, and Goldesmithes, they? makers and framers, by whose meanes they haue attained this honour which els should haue bene euill fauoured and rude lumpes of claye, or plaster, peeces of timber, stone, or mettall, without shape or fashion, & so without al estimation and honour, as Horacious. that idoll in the Pagan Poet confesseth, saying, I was once a vile blocke, but now I am become a God. &c. What a fond thing is it for man, who hath Adorare, Gene,23 and,33, lyfe & reason, to bowe himselfe to a dead and vnsensible image, ? worke of his owne hand? is not this stouping & kneeling before them, adoration of them which is forbidden so earnestlye by Gods woord? Let such as fall downe before images of Saints, 3.Reg.1, knowe and confesse that they exhibite that honour to deade stockes and stones, which the Saintes themselues, Peter, Paule, and Barnabas Acts,10. and.14. would not to bee giuen them being aliue: which Apoc,19. the Angell of God forbiddeth to bee giuen to him. And if they saye, they exhibite such honour not to the Image, but to the Saynt whome it representeth, they are conuicted of follie, to beleeue that they please Saynctes wyth that honour, which they

they abhorre as a spoyle of Gods honour: for they be no changelings: but nowe both hauing greater vnderstanding, and more feruent loue of God, do more abhorre to depriue him of his due honour: and beeing nowe lyke vnto the Angelles of God, doo wyth Angelles flee to take vnto them by sacriledge the honour due to GOD. And here withall is confuted her lewde distinction of Latria and Dulia, where it is euident, that the Saintes of God can not abide, that as much as any outwarde worshipping bee doone or exhibited to them. But Sathan, Gods enemie, desiring to robbe God of his honour, desyreth exceedinglie that such honour might be giuen to hym. Wherefore those which giue the honour due to the creator, to anie creature, do seruice acceptable to no Saintes, who bee the freendes of God, but vnto Sathan, God and mans mortall and sworne enemie. And to attribute such desire of diuine honour to Saintes, is to blote them with a most odious and deuillishe ignominie and villanie, and in steed of saints, to make them sathans and very deuilles, whose propertie is to challenge to themselues the honour which is due to God onely. And futhermore, in that they say that they doo not worshippe the images, as the Gentiles dyd theyr Idolles, but God and the Sayntes whome the Images do represent, and therefore that theyr dooinges before Images, bee not lyke the Idolatrie of the Gentiles before theyr Idolles, Sainte Augustine, Lactantius, and Clemens, do prooue euidentlye, that by thys theyr aunswer, they bee all one with the Gentilles Idolaters.

Mat. 4.

August i, Psal. 135

The Gentiles (sayth S. Augustine) which seeme to be of the purer religion say, We worship not the images, but by the corporall image, we do behold the signes of the thinges which wee ought to to worship. And Lactantius sayth. The Gentiles say, we feare not the Images, but them after whose likenesse the images be made, and to whose names they bee consecrate. Thus farre Lactantius And Clemens sayth, That serpent the deuill, vttereth these wordes by the mouth of certaine men. Wee to the honour of the inuisible God, worshippe visable images: which surely is most false. See howe in vsing the same excuses which the Gentiles Idolaters pretented, they shewe themselues to bee all one with them in idolatrie: For notwithstanding this excuse, Saynt Augustine, Clemens, and Lactantius proue them idolaters. And Clemens sayth, that the Serpent the deuill putteth such excuses in the mouth of idolaters. And the scriptures say. they worship the stockes and stones (notwithstandinge this excuse) euen as our image mayntayners doo. And Ezechiell therefore calleth the Gods of the Assyrians, stockes and stones, although they were but Images of theyr Gods. So are our Images of God and the Saintes, named by the names of GOD and his Saintes, after the vse of the Gentiles. And the same Clemens sayth thus in the same booke, They dare not giue the name of the Emperour to any other, for hee punisheth his offendour and traytour by and by: but they dare giue the name of GOD to other, because hee for repentaunce suffereth hys offen-

Lactan. lib. 2. insti.

Lib. 5. ad Iacobum Domini.

Libr. 5. ad Iacobum Domini fratrem.

offenders. And euen so doo our Image worshippers, giue both names of GOD and the Saintes, and also the honour due to GOD, to theyr Images, euen as dyd the Gentyles Idolaters to theyr idolles. What shoulde it meane that they, according as dyd the Gentyles idolaters, lyght candels at noone tyme, or at midnight, before them, but therewith to honour them? for other vse is there none in so doinge. For in the day it nædeth not, but was euer a prouerbe of foolishnesse, to lyght a candell at noone time. And in the night it auaileth not to lyght a candell before the blinde: and GOD hath neyther vse nor honour thereof. And concerning thys candell lightinge, it is notable that Lactantius aboue a thousande yeeres agoe hath written, after thys manner. If they woulde beholde the heauenlye lyght of the Sunne, then shoulde they perceyue that GOD hath no næde of theyr Candelles, who for the vse of man hath made so goodlye a lyght. And whereas in so lyttle a cyrcle of the Sunne which for the great dystaunce, seemeth to bee no greater then a mans heade, there is so great bryghtnesse, that the syght of mans eye is not able to beholde it, but if one stedfastlye looke vpon it a while, hys eyes wyll bee dulled and blynded with darkenesse. Howe great lyght, howe great clearenesse? may we thinke to be with God, with whom is no night nor darknesse, and so forth. And by and by he saith Seemeth he therefore to be in hys right mynde, which offereth vppe to the giuer of lyght, the light of a ware candell for a gifte?

Libro, 6, Instit Cap. 2.

Hee requyreth an other lyght of vs, whych is

not ſmokie, but bright and cleare, euen the lyght of the mynde and vnderſtanding. And ſhortly after hee ſayth. But theyr Gods, becauſe they bee earthly, haue næde of light, leaſt they remaine in darkeneſſe, whoſe worſhippers, becauſe they vnderſtande no heauenly thinge, doo drawe religion, which they vſe, downe to the earth, in the which beeing darke of nature, is neede of lyghte. Wherefore they giue to theyr Gods no heauenlie, but the earthly vnderſtandinge of mortall men. And therefore they beleeue thoſe thinges to bee neceſſary and pleſaunt vnto them, which are ſo to vs, who haue næde eyther of meate when wee bee hungrie, or drinke when wee bæ thirſtie, or clothing when we bæ a colde, or when the Sunne is ſet, candell light, that we may ſæ. Thus farre Lactantius, and much more, too longe here to write, of candell lightinge in Temples before images and idolles for religion: whereby appeareth bothe the fwliſhneſſe thereof, and alſo, that in opinion and acte, wee dw agree altogether in our candell religion, with the Gentiles idolaters.

What meaneth it that they, after the example of the Gentiles idolaters, burne incenſe, offer vp golde to images, hang vp crouches, chaines and ſhippes, legges, armes, and whole men and women of waxe, before images, as though by them, or Saintes (as they ſay) they were deliuered from lameneſſe, ſickneſſe, captiuitie, or ſhypwracke? Is not this Colere imagines, to worſhip images, ſo earneſtly forbidden in Gods worde? If they deny it, let them reade the 11. Chapter of Daniell

niell the Prophete who ſayth of Antichriſt: Hee ſhall worſhippe God whome his fathers knewe not, with gold, ſiluer, and with precious ſtone, and other thinges of pleaſure: in which place the Latine worde is Colet. And in the ſetonde of Paralipte- Colere,
menon the 29. Chapter, all the outwarde rites and ceremonies, as burning of incenſe, and ſuch other wherewith God in the Temple was honoured, is called Cultus (to ſay) worſhipping, which is forbidden ſtraightly by Gods worde to be gyuen to images. Do not all ſtories Eccleſiaſticall declare, that Cultus.
our holy martirs, rather then they would bowe and knæle, or offer vp one crume of incenſe before an image or idoll, haue ſuffered a thouſand kinds of moſt horrible and dreadfull death? And what excuſes ſoeuer they make, yet that all this running on pilgrimage, burning of incenſe and candels, hanging vp of crouches, chaines, ſhips, armes, legges, and whole men and women of ware, knæling and holding vp of handes, is done to the Images, appeareth by this, that where no images be, or where they haue bene, and be taken away, they do no ſuch thinges at all. But all the places frequented when the images were there, nowe they bee taken away, be forſaken and left deſerte, nay, nowe they hate and abhorre the place deadelye, which is an euident proofe, that that which they did before, was doone in reſpect of images. Wherefore, when we ſee men and women on heapes to goe on pilgrimage to Images, knæle before them, holde vp theyr handes before them, ſet vppe candelles, burne incenſe before them, offer vppe golde and ſyluer vnto them, hange vp ſhips, crou-

ches, chaynes, men and women of wax before them, attributing health and safegarde, the gifts of God, to them, or the Sayntes whome they represent, as they rather would haue it: Who I say, who can doubt, but that our image maintainers, agreeing in all Idolatrous oppinions, outwarde rites, and ceremonies with the Gentiles idolaters, agree also with them in committinge moste abhominable Idolatrye? And to encrease thys madnesse, wicked men whych haue the keepinge of such Images, for theyr more lucer and aduantage, after the example of the Gentiles Idolaters, haue reported and spreade abroade, aswell by lyinge tales, as wrytten Fables, dyuers myracles of Images: As that suche an Image miraculously was sent from heauen, euen lyke Palladium, or magna Diana Ehpesiorum. Such an other was myraculously founde in the earthe, as the mans heade was in ỹ Capitol, or the horse head in Capua. Such an Image was brought by Angelles. Suche an one came it selfe farre from the Easte to the weste, as dame Fortune sitte to Roome. Such an Image of our Lady was painted by Saynt Luke, whome of a phisition they haue made a painter for that purpose. Suche an one an hundred yokes of Oxen coulde not moue, lyke bona Dea, whome the shippe coulde not carrye, or Iupiter, Olimpius, which laught the artificers to scorne that wente about to remoue him to Roome. Some images, though they were harde and stonie, yet for tender heart and pittye, wept. Some lyke Castor and Pollux, helping their freendes in battayle, swet, as Marble pillers doo

in

in dankiſhe weather. Some ſpake more monſterouſlye then euer did Balams Aſſe, who had lyfe and breathe in hym. Such a cripple came and ſaluted this ſaynte of Oke, and by and by hee was made whole, and loe heere hangeth his crouche. Such an one in a tempeſt vowed to Saynt Chriſtopher, and ſcaped, and beholde heere is his ſhippe of waxe. Such an one by Saynt Leonardes helpe brake out of pryſon, and ſee where his fetters hange. And infinite thouſandes moe miracles, by lyke or more ſhameleſſe lyes were reported. Thus doo our Image maintainers, in earneſt apply to theyr Images, all ſuche miracles as the Gentiles haue faygned of theyr idolles. And if it were to bee admitted, that ſome miraculous actes were by illuſyon of the Deuill doone where Images bee: (For it is euident that the moſt parte were faigned lyes, and craftie iuglinges of men) yet foloweth it not therefore, that ſuch images are either to bee honoured, or ſuffered to remaine, no more them Ezechias lefte the braſen Serpent vndeſtroyed, when it was worſhipped, although it were both ſet vp by Gods commaundement, and alſo approoued by a great and true miracle, for as manie as beheelde it, were by and by healed: neyther ought miracles perſwade vs to doo contrarie to Gods woorde. For the Scriptures haue for a warning hereof foreſhewed, that the kingdome of Antichriſte ſhall bee mightye in myracles and wonders, to the ſtronge illuſyon of all the reprobate. But in this they paſſe the follye and wyckednesſe of the Gentyles, that they honour and worſhyppe the Relyques and Bones

of

of our Sayntes, which proue that they bee mortall men and deade, and therefore no Gods to bee worshipped, which the Gentiles would neuer confesse of theyr Gods for very shame. But the reliques wee must kisse and offer vnto, specially on relique sunday. And while we offer (that we shoulde not be wearie or repent vs of our cost) the musicke and minstrelsie goeth merrilie all the offertorie time, with praisinge and callinge vppon those Saintes, whose reliques be then in presence. Yea and the water also wherein those reliques haue beene dipped, must with great reuerence be reserued, as very holye and effectuous. Is this agreeable to Sayut Chrisostome, who writeth thus of reliques? Doo not regarde the ashes of the Saintes bodies, nor the reliques of theyr flesh and bones consumed with time: But open the eyes of thy fayth, and beholde them clothed with heauenly vertue, and the grace of the holy Ghost, and shining with the brightnesse of the heauenlie lyght. But our idolaters founde too much vauntage of reliques and relique water, to followe Saint Chrisostomes counsell. And because reliques were so gainefull, fewe places were there but they had Relyques prouided for them. And for more plentye of Reliques, some one Saint had many heades, one in one place and an other in another place. Some had syxe armes, and 26. fyngers. And where our Lorde bare his Crosse alone, if all the peeces of the Reliques thereof were geathered togeather, the greatest Shippe in Englande would scarsely beare them, & yet the greatest part of it, they say, doth yet remaine in the hands of the

Homilia de septem Machabæis.

Infidels

Infidels, for the which they pray in their beades bidding, that they may get it alſo into their hands for ſuch godly vſe and purpoſe. And not onely the bones of the ſaintes, but euery thing appertaining to them was an holie relique. In ſome place they offer a ſworde, in ſome a ſcabberd, in ſome a ſhoe, in ſome a ſaddle that had bæne ſet vppon ſome holy horſe, in ſome the coales wherewyth ſaint Laurence was roſted, in ſome place the taile of the Aſſe which our Lord Jeſus Chriſt ſate on, to be kiſſed and offered vnto for a relique. For rather then they would lacke a relique, they would offer you a horſe bone, in ſtæde of a virgins arme, or the tayle of the Aſſe to bee kiſſed and offered vnto for reliques. O wicked impudent, and moſt ſhameleſſe men, the deuiſers of theſe things, O ſeely, fooliſh, and daſtardly dawes, and more beaſtly then the Aſſe whoſe taile they kiſſed, that beleæue ſuch thinges. Nowe God be mercifull to ſuch miſerable and ſeely Chriſtians, who by the fraude and falſhode of thoſe which ſhould haue taught them the way of trueth and lyfe, haue bæne made not onelie more wicked thẽ the Gentiles idolaters, but alſo no wiſer then aſſes, horſes and mules, which haue no vnderſtanding.

Of theſe thinges alreadie rehearſed, it is euydent, that our Image maintayners haue not onelye made images, and ſet them vp in temples, as did the Gentiles Idolaters their iodles: but alſo that they haue had the ſame Idolatrous opynions of the Sayntes, to whome they haue made Images, whych the Gentiles idolaters had of their falſe Gods, and haue not onely worſhipped

their

theyr images with the same rites, ceremonies, superstition, and all circumstances, as dyd the Gentiles idolaters their idoles: but in manie poyntes also haue farre exceeded them in all wickednesse, foolishnesse, and madnesse. And if this bee not sufficient to prooue them image worshippers, that is to say, Idolaters: loe, you shall heare theyr owne open confession, I meane, not onely the decrees of the second Nicene counsell vnder Hyrene, the Romane councell vnder Gregorie the third, in the which as they teache that Images are to bee honoured and worshipped, as is before declared: so yet doo they it warely and fearefully, in comparison to the blasphemous bolde blasinge of manifest idolatrie to be doone to images, set foorth of late, euen in these our dayes, the lyght of Gods trueth so shininge, that aboue other abhominable doinges, and writinges, a man woulde maruaile most at theyr impudent, shamelesse, and moste shamefull blustering boldnesse, who woulde not at the least haue chosen them a time of more darknesse, as meeter to vtter their horrible blasphemies in: But haue nowe taken an harlottes face, not purposed to blushe, in setting abroad the furniture of their spirituall whoredome. And heare the plaine blasphemy of the reuerend father in GOD Iames Naclantus bishop of Clugium, written in hys exposition of saint Paules Epistle to the Romans and first Chapter, and put in printe nowe of late at Venice, may stand in stede of all, whose wordes of Image worshipping bee these in Latine, as hee did write them, not one sillable altered.

Ergo

Ergo non ſolum fatendum eſt, fideles in Eccleſia adorare coram imagine (vt nonnulli ad cautelam forte loquuntur) ſed & adorare imaginem, ſine quo volueris ſcrupulo, quin & eo illam venerantur cultu, quo & prototipon eius propter quod ſi illud habet adorare latria & illa latria: ſi dulia, vel hiperdulia, & illa pariter eiuſmodi cultu adoranda eſt.

The ſenſe whereof in Engliſh is this: Therfore it is not only to be confeſſed, that the faithfull in the Church do worſhip before an image (as ſome peraduenture do warely ſpeake) but alſo do worſhip the image it ſelf, without any ſcruple or doubt at all: Yea, and they worſhip the image with the ſame kinde of worſhip, wherewith they worſhip the copy of the image, or the thing whereafter the image is made. Wherefore if the copie it ſelfe is to bee worſhipped with diuyne honour (as is God the father, Chriſte, and the holy ghoſt) the Image of them is alſo to bee worſhipped with diuine honour. If the copie ought to be worſhipped with inferiour honour, or higher worſhip: the image alſo is to be worſhipped with the ſame honour or worſhippe.

Thus far hath Naclantus, whoſe blaſphemies let Pope Gregorius the firſt confute, and by his authoritye damne them to Hell, as hys ſucceſſours haue horryblye thundred. For although Gregorie permitteth Images to bee had, yet forbiddeth them by any meanes to bee worſhipped, and prayſeth much Biſhop Serenus for the forbiddinge the worſhipping of them, and willeth him to teach ths people to auoyde by all meanes to worſhip any image. But Naclantus bloweth forth his blaſphemous ido

Gregor. Epiſto. ad Serenum Maſſil.

latrie,

latrie, willing Images to be worshipped with the the highest kinde of adoration and worshippe, and least such wholesome doctrine should lacke authoritie, he groundeth it vpon Aristotle in his booke de somno & vigilia, that is of slæping and waking as by his painted booke, noted so in the margent, is to be sæne: whose impudent wickednesse and idolatrous iudgement, I haue therefore more large lie set forth, that ye may (as Virgill speaketh of Simon) of one, knowe all these Image worshippers and idolaters, and vnderstand to what point in conclusion the publique hauinge of Images in Temples and Churches hath brought vs: comparing the times and writings of Gregorie the first, with our dayes, and the blasphemies of such idolaters as this beast of Beliall, named Naclantus is. Wherefore, nowe it is by the testimonie of the olde godly fathers and Doctours, by the open confession of Bishops assembled in councels, by most euident signes and argumentes, opinions, idolatrous actes, deedes, and worshipping donne to our images, and by their owne open confession and doctrine set forth in their bookes, declared and shewed, that our images haue beene, and be commonly worshipped, yea and that they ought so to be: I will out of Gods worde make this generall argument against all such makers, setters vp, and maintainers of images in publique places. And first of all I will begin with the wordes of our sauiour Christ. Woe be to that man by whome an offence is giuen, woe bee to hym that offendeth one of these little ones, or weake ones: better were it for him, that a milstone were hanged about hys

Of Image worshipping.

Mat. 18.

necke

necke, and he cast into the middle of the sea & drowned, then hee shoulde offend one of these little ones. And in Deut. God himselfe denounceth him accursed that maketh the blinde to goe out of his way. And in Leuit. Thou shalt not lay a stumbling block or stone before the blinde. But images in churches and temples haue bæn, and be, and (as afterwarde shalbe proued) euer will be offences and stumbling blockes, specially to the weake, simple, and blinde common people, deceiuing their hearts by the cunning of the artificer (as the scripture expresly in sundrie places doth testifie) & so bringing them to idolatrie. Therefore wo be to the creater, setter vp, and maintainer of images in churches & temples, for a greater penaltie remaineth for him then the death of the body.

Deut. 27.

Leuit. 19.

Sap. 13. & 14

If answere be yet made, that this offence may be taken away by diligent & sincere doctrine & preaching of Gods worde, as by other meanes: & that images in churches and temples therefore be not thinges absolutely euill to all men, although dangerous to some: and therefore that it were to bee holden, that the publik hauing of them in churches and temples, is not expedient, as a thing perillous rather then vnlaweful, as a thing vtterly wicked: Then followeth the thirde article to bee proued, which is in this: That it is not possible, if images bæ suffered in Churches and Temples, either by preaching of Gods worde, or by any other meanes, to keepe the people from worshipping of them, and so to auoyde idolatrie. And first concerning preaching. If it should be admitted, that although images were suffered in churches, yet might idolatrie

by diligent & sincere preaching of Gods word be auoided: It shuld folow of necessitie, ỹ sincere doctrin might alwayes be had and continue, aswell as Images, & so ỹ whersoeuer, to offence, were erected an image, ther also, of reason a godly & sincere preacher should and might be continually maintained. For it is reason, that the warning bee as common as the stumbling block, the remedie as large as is the offence, the medicin as generall as the poyson: but that is not possible, as both reason and experience teacheth. Wherefore preaching cannot stay idolatrie, images being publikely suffered. For an image, which will last for many hundred yeeres, may for a little bee bought: but a good Preacher cannot without much be continually maintained. Item, if the Prince will suffer it, there will be by & by manie, yea, infinite images: but the sincere preachers wer & euer shalbe but a few, in respect of the multitude to be taught. For our Sauior Christ saith, The haruest is plentifull, but the workemen be but few: which haue been hetherto continuallie true, and will bee to the worldes ende: And in our time, and heere in our countrie so true, that euerie shyre should scarcely haue one good preacher, if they were diuided.

Now images wil continually to the beholders preach their doctrine, that is, the worshipping of Images and idolatrie, to the which preaching mankinde is exceeding prone, and enclined to giue eare and credite: as experience of all nations and ages doth too much proue. But a true preacher to stay this mischief, is in very many places scarcely hard once in a whole yeere, and some where not once in

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seuen yæres, as is euident to be proued. And that euill opinion which hath bæne long rooted in mens hearts, cãnot sodeinly by one Sermon be rooted out cleane. And as few are inclined to credite sound doctrine: as many, and almost all, bæ prone to superstition and idolatrie. So that hærein appeareth not onely a difficulty, but also an impossibilitie of the remedie. Further, it appeareth not by any storie of credite, ỹ true & sincere preaching hath endured in any one place aboue one hundred yæres: but it is euident, that images, superstition, & worshipping of images and idolatrie, haue continued manie hundred yæres. For all writings & experience doe testifie, that good things do by litle and little euer decay, vntil they be cleane banished: and cõtrariwise, euill things doe more and more encrease, til they come to a full perfection and wickednes. Neither næd we to sæke examples farre of for a prowfe hærof, our presẽt matter is an example. For preaching of gods word (most sincere in the beginning) by processe of time, waxed lesse & lesse pure, & after corrupt, & last of all altogether laid downe & left of, & other inuentions of men crept in̄ place of it. And on the other part, Images among Christian men were first painted, & that in whole stories together which had som signification in them: Afterwards, they were imbossed, & made of timber, stone, playster, and mettall. And first they were onelie kept priuatelie in priuate mens houses: and then after they crept into Churches and Temples, but fyrst by painting, and after by embossing: and yet were they no where at the first worshipped. But shortly after, they begã to be worshipped of ỹ ignorant sort

of men: as appereth by the Epistle that Gregorie the first of that name Bishop of Rome, did write to Serenus Bishop of Marcelles. Of the which two bishops Serenus for idolatrie committed to Images, brake them, and burned them, Gregorie although he thought it tollerable to let them stande: yet he iudged it abominable that they should be worshipped and thought (as now is alleaged) that the worshipping of them might be staied, by teaching of Gods worde, according as hæ exhorteth Serenus to teach the people, as in the same Epistle appeareth. But whether Gregories opinion, or Serenus iudgement were better hærein, consider yæ, I pray you, for experience by and by confuteth Gregories opinion. For notwithstanding Gregories writing, and the preaching of others, images beeing once publikelie set vp in temples and churches, simple men and women shortly after fel on heapes to worshipping of them: And at the last, the learned also were carried away with the publike errour, as with a violent streame or flood. And at the second councel Nicene, the Bishops and Cleargie decræd, that images should be worshipped: and so by occasion of these stumbling blocks, not only the vnlearned and simple, but the learned and wise, not the people onely, but the Bishops, not the shæpe, but also the shepheardes themselues (who should haue bæn guides in the right way, and light to shine in darknesse) bæing blinded by the bewitching of Images, as blinde guides of the blinde, fell both into pit of damnable idolatrie. In the which all the worlde, as it were drowned, continued, vntil our age, by the space of aboue eight hundred yæres,

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vnspoken against in a maner. And this successe had Gregories order: which mischiefe had neuer come to passe, had Bishop Serenus way bene taken, and all idols and Images ben vtterly destroyed and abolished: for no man worshippeth that that is not. And thus you see, how from hauing of images priuately, it came to publike setting of them vppe in Churches and Temples, although without harme at the first, as was then of some wise and learned men iudged: and from simple, hauing them there, it came at the last to worshipping of them. First by the rude people, who speciallie (as the Scriptures teacheth) are in daunger of superstition and idolatrie, and afterwardes by the Bishops, the learned, and by the whole Cleargie. So that Laytie and Cleargie, learned and vnlearned, all ages, sectes, and degrees of men, women, and children, of whole Christendome (an horrible and most dreadful thing to thinke) haue ben at once drowned in abominable idolatrie, of al other vices most detested of god, and most damnable to man, and that by the space of eight hundred yeres and more. And to this ende is come that beginning and setting vp of Images in Churches then iudged harmelesse, in experience proued not onely harmefull, but exitious and pestilent, and to the destruction and subuersion of al good religiō vniuersally. So that I conclude, as it may bee possible in some one Citie or little Countrie, to haue Images set vp in Temples and Churches, and yet idolatrie by earnest and continuall preaching of Gods true worde, and the sincere Gospell of our Sauiour Christe, may bee kept away for a short time: So is it impossible, that Images Sap. 13. and 14.

once set vp and suffred in Temples and Churches any great Countries, much lesse ỹ whole world, cã any long time bee kept from idolatrie. And ỹ godlie will respect not only their owne Citie, Countrie, & time, and the health of men of their age: but bee carefull for all places and times, and the saluation of mẽ of all ages. At the least they wil not lay such stumbling blockes and snares, for the feete of other countrimen and ages, which experience hath alredie prooued to haue beene the ruine of the worlde. Wherefore I make a general conclusion of all that I haue hitherto saide: If the stumblyng blockes & poysons of mens soules, by setting vp of Images, wyll bee many, yea, infinite if they bee suffered, and the warninges of the same stumbling blockes, and remedies for the saide poysons by preaching but fewe, as is alreadie declared: if the stumbling blockes bee easie to bee layde, the poysons soon prouided, and the warninges and remedies harde to know or come by: if the stumbling blocks lie continually in the way, and poyson be readie at hande euery where, and warnings and remedies but seldome giuen: and if all men bee more redie of them selues to stumble and be offended, then to bee warned, all men more ready to drinke of the poyson, thẽ to taste of the remedie (as is before partly, and shal hereafter more fullie bee declared) and so in fine, the poyson continually and deeply drunke of many, the remedie seldome and faintly tasted of a fewe: How can it bee but infinite of the weake & infirme shall bee offended, infinite by ruine shall breake their neckes, infinite by deadly venome bee poysoned in their soules? And how is ỹ charity of god, or loue to

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our neighbour in our hearts then, if when we may remoue such daungerous stumbling blockes, such pestilent poysons, wee wyll not remoue them? What shall I say of them which wil lay stumbling blocks, where before there was none, & set snares for the feete, nay for the soules of the weak and simple ones, and worke the danger of their euerlasting destruction, for whom our Sauiour Iesus Christe shed his most precious blood, where better it were that the artes of painting, plaistering, caruing, grauing, and founding, had neuer bæn found nor vsed, then one of them, whose soules in the sight of God are so precious, should by occasion of image or picture perish and bee lost. And thus is it declared that preaching cannot possibly stay idolatrie, if Images bee set vp publikely in temples & churches. And as true is it, that no other remedy, as writing against idolatry, councels assembled, decrees made against it, seuere lawes likewise and proclamations of Princes and Emperours, neither extreeme punishments and penalties, nor any other remedie could or can be possibly deuised for the auoyding of Idolatrie, if images bee publikely set vp and suffered. For concerning writing against images, and idolatrie to them committed, there hath bæn alleaged vnto you in the seconde part of this treatise a great many places, out of Tertullian, Origen, Lactantius, S. Augustine, Epiphanius, S. Ambrose, Clemens, & diuers other learned & holy Bishops & Doctours of the church. And besides these, all histories ecclesiasticall, & bookes of other godly & learned Bishops and Doctors are full of notable examples and sentences against Images and y worshipping of thē.

And as they haue most earnestly written, so dyd they sincerely and moste diligently in their time teach and preach, according to their writinges and examples. For they were then preaching Bishops, and more often seene in pulpittes, then in Princes palaces, more often occupied in his legacie, who said, Goe yee into the whole worlde, and preach the Gospel to al men, then in embassages and affaires of Princes of this worlde. And as they were most zealous and diligent, so wer they of excellent learning and godlines of life, and by both of great authoritie and credite with the people, and so of more force and likelihod to perswade the people, and the people more like to be beleeue and follow their doctrine. But if their preachings could not help, much lesse could their writings, which doe but come to the knowledge of a fewe that bee learned, in comparison to continuall preaching, wherof the whole multitude is partaker. Neither did the old fathers, Bishops, and Doctors, seuerally only by preaching and writing, but also together, great numbers of them assembled in Synodes and Councels, make decrees and Ecclesiastical lawes against Images, and the worshipping of them, neither did they so once or twise, but diuers times, and in diuers ages and countries, assembled Synodes and Councels, and made seuere decrees against images and worshippping of them, as hath beene at large in the second part of this homilie before declared. But all their writing, preaching, assembling in Councels, decreeing and making of lawes Ecclesiasticall, coulde nothing helpe, either to pull downe images to whom idolatrie was committed, or against idolatrie

trie whilst images stood, For those blind bookes and dumbe Schoolemasters, I meane Images & idols (for they call them Lay mens bookes, and schole-masters) by their carued & painted writinges, teaching and preaching idolatrie, preuailed against al their written bookes, and preaching with liuelie voyce as they call it. Well, if preaching & writing could not kæp men from worshipping of images & idolatrie, if pen and wordes coulde not doe it, you woulde thinke that penaltie and swoorde might doe it, I meane, that Princes by seuere lawes and punishments, might stay this vnbrideled affection of all men to idolatrie, though images were set vp & suffered. But experience proueth, that this can no more helpe against idolatrie, then writing & preaching. For Christian Emperours (whose authority ought of reason, and by Gods lawe, to be greatest) aboue eight in number, and sixe of them successiuelie raigning one after another (as in the histories before rehearsed) making most seuere lawes and proclamations against Idols and Idolatrie, Images, and the worshipping of images, and executing most græuous punishmentes, yea, the penaltie of death, vpon the maintainers of images, and vpon Idolaters and Image worshippers: coulde not bring to passe, that either images once set vppe, might throughly bæ destroyed, or that men should refraine from the worshipping of them bæing set vp. And what thinke you then will come to passe, if men of learning shoulde teach the people to make them, and should maintain the setting vp of them, as thinges necessarie in religion? To conclude, it appeareth euidentlie by all stories and writinges,

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and experience in times past, that neither preaching, nor writing, neither the consent of the learned, nor authoritie of the godly, nor the decrees of Councels, neither the lawes of Princes, nor extreeme punishmentes of the offendours in that behalfe, nor any other remedie or meanes, can helpe against idolatrie, if Images bee suffered publikely. And it is truly saide, that times past are Schoolemasters of wisedome to vs that followe and liue after, Therfore if in times past, the vertuest & best learned, the most diligent also, and in number also infinite, auncient Fathers, Bishops and Doctors, with their writing, preaching, industrie, earnestnesse, authoritie, assemblies and councels could doe nothing against images and idolatrie, to images once set vp, what can we, neither in learning, nor holinesse of life, neither in diligence, neither authoritie, to bee compared with them, but men in contempt, and of no estimation (as the worlde goeth nowe) a fewe also in number, in so great a multitude and malice of men: What can we doe, I say, or bring to passe, to the stay of Idolatrie or worshipping of Images, if they bee allowed to stande publikelie in Temples and Churches? And if so many so mightie Emperours, by so seuere lawes and proclamations, so rigorous and extreeme punishmēts and executions could not stay the people from setting vp and worshipping of Images: what will ensue, thinke you, when men shall commende them as necessarie books of ỹ lay men? Let vs therfore of these latter dayes learne this lesson of the experience of auncient antiquitie, that idolatrie cannot possibly bee separated from images any long time:

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but that as an vnſeparable accident; or as a ſhadow followeth the body when the Sunne ſhineth, ſo Idolatrie followeth and cleueth to the publike hauing of Images in Temples and churches. And finally, as Idolatrie is to be abhorred and auoided, ſo are images (which cannot bee long without Idolatrie) to be put away and deſtroyed. Beſide the which experiments and proofe of times before, the very nature, and origine of Images them ſelues draweth to idolatrie moſt violently, and mens nature and inclination alſo is bent to Idolatrie ſo behemently, that it is not poſſible to ſeuer or part Images, nor to keepe men from idolatrie, if images bee ſuffered publikelie. That I ſpeak of the nature and origine of Images, is this: Euen as the firſt inuention of them is nought, and no good can come of that which had an euill beginning, for they bee altogether nought, as Athanaſius in his booke againſt the Gentiles declareth, and Saint Jerome alſo vpon the Prophete Jeremie the ſixt Chapter, and Euſebius the ſeuenth booke of his eccleſiaſticall Hiſtorie the eightæenth Chapter teſtifeth, that as they firſt came from the Gentiles which were idolaters and worſhippers of Images, vnto vs, and as the inuention of them was the beginning of ſpirituall fornication, as the worde of God teſtifieth: Sap. 14. So wyll they naturally (as it were, and of neceſſitie) turne to their origine from whence they came, and drawe vs with them moſt violentlie to Idolatry, abominable to God and all godly men. For if the origine of Images and worſhypping of them, as it is recorded in the eyght Chapter of the Booke of Wiſedome, beganne of a blynde

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loue of a londe father, framyng for his comfort an Image of his sonne, beeing dead, and so at last men fel to the worshipping of the Image of him whom they dyd knowe to bee dead: how much more wyll men and women fall to the worshippyng of the Images of God, our Sauiour Christ, & his Saints if they bee suffered to stande in Churches & Temples publikelie? For the greater opinion is of the maiestye and holinesse of the person to whome an Image is made, the sooner will the people fall to the worshippyng of the said Image. Wherfore the Images of God, our Sauiour Christe, the blessed virgin Marie, the Apostles, Martyres, and other of notable holinesse, are of all other Images most daungerous for the perill of Idolatrie, and therfore greatest hede to bee taken that none of them bee suffered to stand publikely in Churches and Temples. For there is no great dread least any shoulde fall to the worshipping of the Images of Annas, Caiphas, Pilate, or Iudas the traytour, if they were set vp. But to the other, it is alreadie at full proued that idolatrie hath been, is, and is most like continually to bee committed.

Nowe as was before touched, and is here most largely to be declared, the nature of man is none otherwise bent to worshipping of images, if he may haue them, & see them) then it is bent to whoredome and adulterie in the company of Harlots. And as vnto a man giuen to the lust of the flesh, seing a wanton Harlot, sitting by her, and imbracing her it profiteth little for one to say, beware of Fornication, God will condemne Fornicatours and Adulterers: for neyther wyll hee, beeyng ouercome with

1. Cor. 9.
1. Thess. 4.
Heb. 13.

with greater intiſements of the Strumpet, giue eare or take hæde to ſuch godly admonitions, and when hæ is left afterwardes alone with the Harlot, nothing can follow but wickednelle : Euen ſo, ſuffer images to be ſet vp in Churches and Temples, yæ ſhall in vain bid them beware of images, as S. Iohn doth, and flie idolatrie, as all the ſcriptures warne vs, yæ ſhall in vaine preach & teach thē againſt idolatrie. For a number will notwithſtanding fall headlong vnto it, what by the nature of images, and by the inclination of their own corrupt nature. 1. Ioh. 5.

Wherefore as a man giuen to luſt, to ſit downe by a ſtrumpet, is to tempt God: So is it likewiſe to erect an idoll in this proneneſſe of mans nature to idolatrie, nothing but a tempting. Now if anie will ſay that this ſimilitude proueth nothing, yet I pray them let the worde of God, out of the which the ſimilitude is taken, proue ſomething. Doth not the worde of God call idolatrie ſpiritual fornication? Doth it not call a gilte or painted Idoll or Image, a ſtrumpet with a painted face? Be not the ſpiritual wickednelles of an idols intiſing, like the flatteries of a wanton harlot? Bee not men & women as prone to ſpirituall fornication (I meane Idolatrie) as to carnall fornication? If this be denied, let all the nations vppon the earth which haue bæn idolaters (as by all hiſtories appeareth) proue it true. Let the Iewes & the people of God whiche were ſo often and ſo earneſtly warned, ſo dreadfullie threatened concerning images and idolatrie, and ſo extreemely punished therefore (and yet fell vnto it) proue it to bee true: as in almoſt all the Leuit. 17. and 20. Num. 25. Deut. 31. Baruc. 6.

bookes

bookes of the olde teſtament, namely the kings and the Chronicles, & the Prophets, it appeareth moſt euidentlie. Let all ages and times, and men of all ages and times, of all degrees and conditions, wiſe men, learned men, Princes, Idiottes, vnlearned, and communaltie, prooue it to bee true.

If you requyre examples: for wiſe men, yee haue the Egyptians, and the Indian Gimnoſophiſtes, the wiſeſt men of the worlde, you haue Solomon the wiſeſt of all other. For learned men, the Greekes, & namely the Athenians, exceeding all other nations in ſuperſtition & idolatrie, as in the hiſtorie of the Acts of the Apoſtles Saint Paule chargeth them. Act.17. Rom.1.

For Princes and Gouernours, you haue the Romanes, the rulers of the roſt (as they ſay) you haue the ſame forenamed king Solomon, & al the kings of Iſrael and Iuda after him, ſauing Dauid, Ezechias, and Joſias, and one or two more. All theſe (I ſay) and infinite others, wiſe, learned, princes, gouernours, being all idolatrous, haue you for examples and proof of mens inclination to idolatrie. That I may paſſe ouer with ſilence in the meane time, infinite multitudes and millions of Idiotes and vnlearned, the ignorant and groſſe people, like vnto Horſes and Mules in whom is no vnderſtanding, whoſe perill and daunger to fall on heapes to idolatrie by occaſion of images, the Scriptures ſpecially foreſhewe and giue warning off. And in deede howe ſhoulde the vnlearned, ſimple, and fooliſh, ſcape the nets and ſnares of idols and Images, in the whiche the wiſeſt and the beſt learned haue been ſo intangled, trapped, & wrapped? Wherfore the argument holdeth this ground ſure, ỹ men Pſal.31. Sap.12.14.

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bee aſmuch inclined of their corrupt nature to ſpirituall fornicatiõ, as to carnal, which ẏ wiſedome of God foreſeeing, to the generall prohibition ẏ none ſhould make to themſelues any image or ſimilitude addeth a cauſe, depẽding on mans corrupt nature: Leaſt (ſaith God) thou being deceiued with errour honour and worſhip them. Deut. 4. And of this ground of mans corrupt inclination, aſwell to ſpirituall fornication, as to carnal, it muſt needs folow, that as it is the duetie of the godly magiſtrate, louing honeſtie, & hating whoredome, to remoue all ſtrumpets and harlots, ſpecially out of places notoriouſlie ſuſpected, or reſorted vnto of naughtie packs, for the auoiding of carnall fornication: ſo it is the dutie of the ſame godly magiſtrate, after ẏ examples of the godly kings Ezechias and Joſias, to driue away all ſpiritual harlots (I meane idols and images (ſpecially out of ſuſpected places, Churches and Temples, daungerous for idolatry to bee committed to images placed ther, as it wer in the appointed place and height of honour and worſhip (as S. Auguſtine ſaith) where the liuing God onely (and not dead ſtones and ſtockes) is to bee worſhipped: It is (I ſay) the office of godly magiſtrates likewiſe to auoide images & idols out of Churches & Temples, as ſpirituall harlots out of ſuſpected places for the auoiding of idolatrie, which is ſpirituall fornication. Auguſt. in Pſa. 36, & 113 & lib. 4. ca. 3. de ciuit. dei.

And as hee were the enemie of all honeſtie that ſhoulde bryng Strumpets and Harlottes out of theyr ſecrete corners into the publique markette place, there freelye to dwell and occuppye theyr filthie Merchaundize: So is hee the enemie of

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the true worshipping of God, that bringeth idols and images into the temple and church, the house of God, there openly to bee worshipped, and to spoyle the iealous God of his honour, who wil not giue it to any other, nor his glory to caruen images, who is as much forsaken, and the bond of loue betweene man and him as much broken by idolatrie, which is spirituall fornication, as is the knot and bond of mariage broken by carnall fornication. Let al this be taken as a lie, if the word of God force it not to
Deut, 17. be true. Cursed bee the man, saith God in Deuteronomium, that maketh a caruē or moulten image and placeth it in a secrete corner: and all the people shal say Amen. Thus saith God, for at that time no man durst haue or worship images openly, but in corners openly: & the whole world being the great temple of God, he that in any corner therof robbeth God of his glory, and giueth it to stocks and stones is pronounced by Gods word accursed. Nowe hee that will bring these spirituall harlots out of their lurking corners, into publike churches & temples, that spirituall fornication may there openly of all meune and women without shame bee committed with them, no doubt that person is cursed of God, and twise cursed, and all good and godly men and women will say Amen, and their Amen will take effect also. Yea, and furthermore the madnes of all men professing the religion of Christe, nowe by the space of a fort of an hundred yeeres, and yet euen in our time in so great light of the Gospell, very manie running on heaps by sea and land, to the great losse of their time, expence and waste of their goods, destitution of their wiues, children and families,

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and daunger of their owne bodies and liues, to Compoſtella, Rome, Hieruſalem, and other far countries, to viſite dumbe & dead ſtocks, & ſtones doth ſufficientlie prooue the proneneſſe of mans corrupt nature to the ſæking of Idolles once ſet vp, and the worſhipping of them. And thus alwell by the origine and nature of Idolles and Images themſelues, as by the proneneſſe and inclination of mans corrupt nature to Idolatrie, it is euidente that neyther Images, if they be publiquely ſet vp, can be ſeperated, nor men, if they ſæ Images in Temples and Churches, can be ſtayde and kepte from Idolatrie. Now whereas they yet alleadge, that howſoeuer the people, princes, learned, and wiſe of olde time, haue fallen into Idolatrie by occaſion of Images, that yet in our tyme the moſt parte ſpecially the learned, wiſe, and of any authoritie, take no hurte nor offence by Idolles and Images, neither doo runne into farre Countries to them, and worſhip them. And that they knowe well what an Idoll or image is, and howe to be vſed, and ỹ therefore it followeth, Images in Churches and Temples to bee an indifferent thinge, as the which of ſome is not abuſed: and that therefore they may iuſtly holde (as was in the beginning of this parte by them alleadged) that it is not vnlawfull or wicked abſolutelye to haue Images in Churches and Temples, though it may for the daunger of the ſimple ſorte ſæme to be not altogether expedient.

Whereunto may bee well replyed, that Salomon alſo the wyſeſt of men, dyd well knowe what an Idoll or Image was, and neyther tooke

any harme thereof a great whyle himselfe, and also with his godlie writinges armed others against the daunger of them. But yet afterwarde the same Salomon suffering his wanton Paramours to bringe their Idolles into his Courte and Palace, was by carnall Harlottes perswaded and brought at the laste to the committinge of spirituall fornication with Idolles, and of the wisest and godlyest Prince, became the most foolishest and wickeddest also. Wherefore it is better euen for the wyselst to regarde this warninge, Hee that loueth danger shall perishe therein: and Let him that standeth, beware least he fall, rather then wyttinglye and willinglye to laye such a stumbling blocke for his owne feete and others, that they perhappes bringe at the laste to breake necke. The good kinge Ezechias dyd knowe well inoughe, that the Brasen Serpent was but a deade Image, and therefore hee tooke no hurte hymselfe thereby through Idolatrye to it: Dyd hee therfore let it stande, because himselfe tooke no hurte thereof?

Sapi,13,14

Eccle.3, and 13.

1.Cor,10.

4,Reg,18

No not so: but being a good kinge, and therefore regarding the health of his sælie Subiectes, deceyued by that Image, and committing Idolatrie thereto, hee dyd not onlie take it downe, but also brake it in peeces. And thys hee dyd to that Image that was set vppe by the commaundement of God, in the presence whereof great myracles were wrought, as that which was a figure of our Sauiour Christ to come, who shoulde delyuer vs from the mortall stinge of the olde serpent Sathan. Neyther did he spare it in respecte

of

of the aucientes or antiquitye of it, which had continued aboue ſeuen hundred yeres, nor for that it had beene ſuffered, and preſerued by ſo many Godly Kinges before hys tyme. Howe (thinke you) woulde that Godlye Prince (if hee were nowe lyuinge) handle our Idolles, ſet vp agaynſt Gods commaundement directlye, and beinge fygures of nothing but follye, and for fooles to gaſe on, tyll they become as wiſe as the blockes themſelues whyche they ſtare on, and ſo fall downe as dared Larkes in that gaſe, and beinge them ſelues alyue, worſhyppe a deade Stocke or Stone, golde or ſyluer, and ſo become Idolaters, abhominable and curſed before the lyuinge GOD, gyuinge the honour due vnto him whych made them when they were nothing, and to our Sauiour Chriſt who redemed them being loſt, to the deade and dumbe Idoll, the worke of mans hande, which neuer did nor can doo any thinge for them, no, is not able to ſtirre nor once to moue, and therefore worſe then a vyle worme which can moue and creepe? The excellent King Iolyas alſo did take himſelfe no hurte of Images and idolles, for he did know well what they were dyd hee therefore becauſe of his owne knowledge let idols and images ſtand? much leſſe did ſet any vp? Or rather did he not by his knowledge & authority alſo ſuccour the ignoraunce of ſuch as did not know what they were, by vtter taking away of all ſuch ſtumbling blockes as might be occaſion of ruine to his people & ſubiects? Will they, becauſe a fewe tooke no hurte by images or idolles, breake the generall lawe of God, Thou ſhalt make to thee

no similitude, &c: They might aswell, because Moses was not seduced by Iethroes Daughter, nor Boos by Ruth, beeinge straungers, reason, that all the Jewes might breake the Generall lawe of GOD, forbiddinge his people to ioyne theyr children in marriage with straungers, least they seduce theyr children that they shoulde not followe God. Wherefore they which thus reason, though it bee not expedient, yet it is lawefull to haue Images publiquely, and dow prowe that lawfulnesse by a fewe picked and chosen men: if they obiecte that indifferentlie to all men, which a verie fewe can haue without hurt and offence, they seeme to take the multitude for vyle soules (as hee sayth in Virgill) of whose losse and safegarde no reputation is to bee had, for whome yet Chryste payde as dearely as for the mightiest prince, or the wisest and best learned in the earth.

And they that will haue it generallie to bee taken for indifferent, that a verie fewe take no hurt of it, though infinite multitudes beside perishe thereby: shewe that they put little difference betweene the multitude of Christians and bruite Beastes whose daunger they dow so little esteeme. Besides this, if they bee Bishoppes or Persons, or otherwise hauinge charge of mens consciences that thus reason, It is lawfull to haue Images publyquely though it be not expediēt, what maner of pastours shewe they themselues to bee to their flocke which thruste vnto them that which they themselues confesse not to bee expedient for them, but to the vtter ruine of the soules committed to theyr charge, for whom they shall giue a straite account

before

before the prince of pastours at the last daye? For indæde to obiecte to the weake, and readye to fall of themselues, such stumblinge blockes, is a thing not onely not expedient, but vnlawfull, yea, and most wycked also. Wherefore it is to be wondered howe they can call Images, set vppe in Churches and Temples to no profite or benifite of any, and to so great perill and daunger, yea hurt and destruction of many, or rather infinite, things indifferent. Is not the publique setting vp of them rather a snare for all men, and the temptinge of GOD? I beseeche these reasoners to call to mind theyr owne accustomed ordinaunce and decree, whereby they determyned that the Scripture, though by GOD hymselfe commaunded to bee knowen of all men, women, and chyldren, should not bee reade of the symple, nor had in the vulgar Tongue, for that (as they sayde) it was daungerous, by bringinge the simple people into errours.

And will they not forbidde Images to bee set vp in Churches and Temples, which are not commaunded, but forbidden most straightly by God, but let them still bee there, yea, and maintaine them also, seing the people are brought, not in danger onely, but indæde into most abhominable errours and detestable idolatrie therby? Shall gods worde, by God commaunded to be reade vnto all, and knowen of all, for daunger of heresie (as they say) be shut vp? and Idols, and images, notwithstanding they be forbidden by God, and notwithstanding the daunger of idolatrye by them, shall they yet be set vp, suffered, and maintained in chur Deu, 31.

ches and Temples? O worldly and fleshly wysedome euen bent to maintaine the inuentions and traditions of men by carnall reason, and by the same to disanull or deface the holye ordinaunces, lawes, and honour of the eternall God, who is to be honoured and praised for euer, Amen.

Nowe it remaineth for the conclusion of thys treatise, to declare aswell the abuses of Churches and Temples, by too costly and sumptuous decking and adorning of them, as also the lewde painting, gilding, and clothing of Idolles and Images and so to conclude the whole treatise.

Tertul. Apolog. cap, 39.

In Tertullians tyme, an hundreth and threescore yeers after Christ, Christians had none other Temples but common houses, whether they for the most part secretelie resorted. And so farre of was it that they had before his time any goodly or gorgeous decked temples, that lawes were made in Antonius Verus and Commmodus the Emperours tymes, that no Christians shoulde dwell in houses, come in publique bathes, or be seene in streetes, or any where abroade, and that if they were once accused to bee Christions they shoulde by no meanes be suffered to escape. As was practised on Apolonius a noble Senatour of Roome, who beeinge accused of his owne bondman and slaue that hee was a Christian, coulde neyther by his defence and appologie learnedly and eloquentlye written and reade publiquelye in the Senate, nor in respecte that he was a Cittizen, nor for the dignitye of his order, nor for the vilenesse and vnlawfulnesse of his accuser, beeing his owne slaue,

Euſ. lib, 5. Eccle. hiſt.

Hieronymus.

by

by lykelihoode of malice moue to forge lyes a-
ginst his Lord, nor for no other respect or helpe,
coulde bee deliuered from death. So that Chris-
ans were driuen to dwell in caues and dennes: so
farre of was it that they had anie publique Tem-
ples adorned and decked as they nowe bee.
which is heere rehearsed to the confutation of
those impudent shameleſſe lyers, which report
such glorious glosed fables, of the goodly and gor-
gious Temple, that Saynt Peter, Linus, Cletus,
and those thirtie Bishoppes their successours had
at Rome, vntill the tyme of the Emperour Con-
stantine, and which Saint Policarpe shoulde haue
in Asia, or Irenæus in Fraunce, by such lyes, contra-
rie to all true Hystories, to mayntaine the superflu-
ous gildinge and deckinge of Temples nowe a
dayes, wherein they put almost the whole summe
and pithe of our religion. But in those tymes the
world was won to Christendome, not by gorgious
gilted, and painted temples of Christians, which
had scarcely houses to dwell in: but by the godlye,
and as it were golden mindes, and fyrme faith of
such as in all aduersitie and persecution profeſſed
the truth of our religion. And after these times, in
Maximian and Constantius the Emperours procla-
mation, the places where Christians resorted to
publique prayer, were called conuenticles. And in
Galerius Maximinus ỹ Emperours Epistle, they are
called Oratories and Dominica, to say, places dedi-
cate to the seruice of the Lord. And here by the
way it is to be noted, that at that time there were
no Churches or Temples erected vnto any saint,
but to God only, as saint Augustine also recordeth

Euſ. lib, 8. cap, 13, and lib, 9, cap, 9.

sayinge. We buylde no Temples vnto our Martyrs. And Eusebius himselfe calleth Churches, houses of prayer, and sheweth that in Constantine the Emperours time, all men reioyced, seeing (instede of lowe conuenticles, wyych tyrauntes haue destroyed) hygh Temples to be buylded. Loe vnto the tyme of Constantine, by the space of aboue three hundred yeeres after our Sauiour Christ, when Christian relygion was most pure, and indede golden, Christians had but lowe and poore conuenticles and simple oratories, yea caues vnder the grounde, called Gryptæ, where they for feare of persecutyon assembled secretly together. A figure whereof remayneth in the Vaultes which yet are buylded vnder great Churches, to put vs in remembraunce of the olde state of the primitiue Church before Constantine, whereas in Constantines tyme, and after him, were buylded great and godlie Temples for Christians, called Basilicæ, eyther for that the Greekes vsed to call all great and goodlye places Basilicas, or for that the hyghe and euerlasting king God and our sauiour Christ was serued in them.

De ciuita. lib, 8. ca, 1.

Grypæ.

Basilicæ,

But although Constantine, & other princes of good zeale to our religion, did sumptuously decke and adorne Christians Temples, yet dyd they dedycate at that tyme all Churches and Temples to God or our Sauiour Chryst, and to no Saynte for that abuse beganne longe after in Iustinians tyme. And that gorgyousnes then vsed, as it was borne wyth, as rysinge of a good zeale: So was it signifyed of the Godlye learned euen at that tyme, that suche coste might otherwise haue

Nouel. cõstit. 3. &. 47.

bæne

beene better beſtowed . Let Saynte Jerome (although otherwiſe too great a liker and alower of externall and outwarde thinges) bee a proofe hereof , who hath theſe wordes in hys Epyſtle to Demetriades. Let other (ſayth S. Jerome , buylde Churches , couer walles with Tables of Marble, carrye together huge pyllers , and gilde theyr toppes or heades , which dw not feele or vnderſtande theyr precious decking and adorninge , let them decke the doores with Iuorie and Siluer, and ſet golden altars , with precious ſtones, I blame it not , let euerie man abounde in his owne ſenſe, and better is it ſo to dw , then carefullye to keepe theyr riches layde vp in ſtore. But thou haſt another way appoynted thee , to clothe Chriſt in the poore, to viſite hym in ſ ſicke, feede him in the hungrie, lodge him in thoſe who do lacke harbour, and ſpecially ſuche as bee of the houſeholde of faith.

And the ſame Saynte Jerome toucheth the ſame matter ſomewhat more freelie in hys treatiſe of the lyfe of Clarkes to Nepotian, ſaying thus Many buylde walles, and erecte pillers of Churches, the ſmoothe Marbles doo glyſter , the roofe ſhyneth wyth golde , the Altar is ſette with precious Stones : But of the Myniſters of Chriſt, there is no electyon or choyſe . Neyther let anie man obiecte and alleadge agaynſte mee the Riche Temple that was in Jurye , the Table, Candleſtickes, incenſe, Shippes, platers, Cuppes Morters, and other thinges all of Golde . Then were theſe thynges allowed of the Lorde, when the Preeſtes offered Sacrifyces , and the bloode

of

of beastes was accompted the redemption of sins. Howe bee it all these thinges went before in figure, and they were written for vs, vpon whome the ende of the worlde is come. And nowe when that our Lorde beeing poore, hath dedicate the pouertye of his house, let vs remember his crosse, and wee shall estæme riches as myre and dunge. What doo wee maruell at that which Christ calleth wicked Mamunon? Whereto doo we so highlye estæme and loue that, which Saynt Pæter dooth for a glorie testifie that he had not? Hitherto Saint Jerome.

Thus you see howe Saint Jerome teacheth the sumptuousnesse amongest the Jewes to bee a figure to signifie, and not an example to followe, and that those outwarde thinges were suffered for a tyme, vntill Christ our Lorde came, who turned all those outwarde thinges into spirite, fayth and truth. And the same Saint Jerome vppon the seuenth Chapter of Jeremie sayth, God commaunded both the Jewes at that time, and nowe vs who are placed in the Church, that we haue no trust in the golinesse of building and guiltrooffes, and in walles couered with Tables of Marble, and say: the temple of ỹ lord, the temple of the lord. For that is the temple of the Lord, wherin dwelleth true faith, godly conuersation, and the companie of all vertues. And vppon the Prophette Agge, he describeth the true and right decking or ornamentes of the Temple after this sort: I (saith Saint Jerome) doo thinke the Syluer wherewith the house of God is decked, to be the doctrine of the Scriptures, of the which it is spoken. The

doctrine

doctrine of the Lorde is a pure doctrine, Syluer tryed in fyre, purged from droſſe, purifyed ſeuen tymes. And I doo take golde to bee that which remayneth in the hid ſenſe of the Saintes, and the ſecrete of the hart, and ſhyneth with the true lyght of God. Which is euident that the Apoſtle alſo meante of the Saintes that builde vppon the foundation of Chriſt, ſome Siluer, ſome Golde, ſome Precious ſtones: that by the gold, the hidde ſenſe, by Siluer, godly vttraunce, by precyous ſtones, workes whych pleaſe God, might be ſignifyed. With theſe mettalles, the Church of our Sauiour is made more goodlie and gorgeous, then was the ſynagogue in olde time. With theſe liuelie ſtones, is the Church and houſe of Chryſt builded, and peace is giuen to it for euer. All theſe bee Saynt Jeromes ſayinges. No more dyd the olde Godlye Byſhoppes and Doctours of the Church allowe the outragious furniture of Temples and Churches, with Plate, Veſſels of Golde, ſyluer and precious Veſtures. Saynte Chriſoſtome ſaythe, in the Miniſterie of the holye Sacramentes, there is no nede of Golden Veſſels, but of Golden myndes. And Saynte Ambroſe ſaith, Chriſt ſent hys Apoſtles without Golde, and gathered hys Churche without Golde. The Churche hath Golde, not to keepe it, but to beeſtowe it on the neceſſityes of the poore. The Sacramentes looke for no Golde, neither doo they pleaſe God for the commendation of Golde, which are not bought for Golde. The adorninge and decking of the Sacraments, is the redempti on of Captiues. Thus much ſaith ſaint Ambroſe.

2, Off, capitu, 28.

Saint

Saynt Jerome commendeth Exuperius Byshoppe of Toloſe, that hee carryed the Sacrament of the Lordes bodye in a wicker baſkette, and the Sacrament of hys bloode in a Glaſſe, and ſo caſte couetouſneſſe out of the Churche. And Bonifacius Byſhoppe and Martyre, as it is recorded in the decrees, teſtifyeth, that in olde tyme the Miniſters vſed treene, and not Golden veſſels. And Zepherinus the ſixteenthe Biſhoppe of Roome made a decree, that they ſhoulde vſe veſſels of Glaſſe. Lykewiſe were the veſtures vſed in the Churche in olde time verye playne and ſyngle, and nothinge coſtlie. And Rabanus at large declareth, that this coſtlye and manifolde furniture of veſtmentes of late vſed in the Church, was fette from the Jewiſhe vſage, and agreeth with Jarons apparellinge almoſt altogether. For the mayntenaunce of the whych, Innocentius the Pope prououmceth boldlye, that all the cuſtomes of the olde lawe bee not abolyſhed, that wee myght in ſuche apparell, of Chriſtians, the more willinglye become Jewiſhe.

Tit. de cõſecra. cau. Triburien

Lib. 1. inſti. cap. 14.

This is noted, not againſt Churches and temples which are moſt neceſſarie, and ought to haue theyr due vſe and honour, as is in another Homilye for that purpoſe declared, nor againſt the conuenient cleaneneſſe and ornamentes thereof: but againſt the ſumptuouſneſſe and abuſes of the Temples and Churches. For it is a Churche or Temple alſo that glyttereth wyth no Marble, ſhyneth with no Golde nor Syluer, gliſtreth with no Pearles nor pretious ſtones. but with plaineneſſe & frugalitie, ſygnifieth no proude

Doctrine

doctrine nor people, but humble, frugall, and nothing estæming earthly and outwarde thinges, but gloriously decked with inward ornamentes, according the Prophet declareth, sayinge. The kinges Daughter is altogether glorious inwardly.

Nowe concerning outragious decking of Images and Idolles, with payuting, gilding, adorning, with precious vestiues, pearle and stone, what is it else, but for the further prouocation and intisement to spirituall fornication, to decke spirituall harlottes most costlye and wantonly, which the Idolatrous Churche vnderstandeth well inough. For she being in dæd not onely an harlotte (as the Scriptures calleth her) but also a foule, filthie, olde wythered harlote (for shee is indæde of auncient yæres) and vnderstanding her lacke of nature and true beautie, and great lothsomenesse, which of her selfe she hath, doth after the custome of such harlottes) paynt her selfe, and decke and tyre her selfe with Golde, Pearle, Stone, and all kinde of precious iewelles, that shæ shining with the outwarde beautie and glorye of them, maye please the foolishe fantasie of fonde lowers, and so entyse them to spirituall fornication with her: who, if they sawe her (I wyll not saye naked) but in symple apparell, woulde abhorre her, as the fowlest and filthiest harlotte that euer was sæne: According as appeareth by the discription of the garnishing of the great strumpette of all Strumpettes, the Mother of whoredome, set foorth by Saynt John in hys Reuelation, who by her glorye prouoked the Prynces of the earth to commit Apoc, 16. 18.

whore-

whoredome with her. whereas on the contrarye parte, the true Church of GOD, as a chaste matron, espoused (as the Scripture teacheth) to one husband, our Sauiour Iesus Christ, whom alone she is content onely to please and serue, and loketh not to delyght the eyes or phantasies of any other straunge louers, or wooers: is content with her naturall ornamentes, nor doubtinge by such syncere symplicitie, best to please hym, which can well skyll of the difference betweene a painted vysage, and true naturall beautie. And concerninge suche glorious gyldinge and decking of Images, bothe Gods woorde written in the tenth Chapter of the Prophete Jeremie, and Saynte Hieromes Commentaries vppon the same, are most worthie to be noted.

First, the wordes of the Scriptures bee these, Iere. 10. the workeman with his axe hewed the timber out of the woode with the worke of his handes, hee decked with Golde and Siluer, he ioyned it with nayles and pinnes, with the stroke of a hammer, that it might holde together. They be made smoth as the Plame, and they cannot speake: if they be borne, they remoue: for they can not goe. Feare ye them not, for they can neither doo euill nor good: thus sayth the Prophet. Upon which text, Saint Jerome hath these wordes, This is the description of Idolles, which the Gentiles worship, their matter is vyle and corruptible. And whereas the Artificer is mortall, the thinges hee maketh must needes bee corruptible: hee decketh it wyth Siluer and Golde, that with the glytteringe or shyninge of both mettalles, he may deceiue the simple.

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which errour indeed hath paſſed ouer from the Gentiles, that wee ſhoulde iudge religion to ſtande in ryches. And by and by after he ſaythe, They haue the beautie of mettalles, and be beautifyed by the Arte of paynting, but good or profyte is their none in them. And ſhortly after againe, They make great promyſes, and deuiſe an image of vayne worſhippinge of theyr owne fantaſies, they make great bragges to deceiue euerye ſimple bodie, they dull and amaſe the vnderſtanding of the vnlearned, as it were with golden ſentẽces & eloquence, ſhining with the brightneſſe of Siluer. And of their owne deuiſers and makers are theſe images aduaunced and magnified, in the which is no vtilitie nor profitte at all, and the worſhiping of the which, properlie pertaineth to the Gentiles and Heathen, and ſuch as knowe not God.

Thus farre of Saynte Jeromes words. Wherevppon you may note aſwell his iudgement of Jmages themſelues, as alſo of the payntinge, gyldinge, and decking of them: that it is an errour which came from ỹ Gentiles, that it perſwadeth religion to remayne in riches, that it amaſeth and deceyueth the ſimple and vnlearned with golden ſentences and ſiluer ſhining eloquence, & that it appertayneth properlye to the Gentyles and Heathens, and ſuche as knowe not GOD. Wherefore the hauiuge, Paynting, Gylding, and deckinge of Jmages, by Saynte Jeromes iudgement, is erronious, ſeducinge and bryngynge into errour (ſpecialye the ſymple and vnlearned) Heatheniſhe, and voyde of the knowldge of God.

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Thus farre of Sainte Jeromes words. Wherevppon you may note aswell his iudgement of Images themselues, as also of the payntinge, gyldinge, and decking of them: that it is an errour which came from ỹ Gentiles, that it perswadeth religion to remayne in riches, that it amaseth and deceyueth the simple and vnlearned with golden sentences and siluer shining eloquence, & that it appertayneth properlye to the Gentyles and Heathens, and suche as knowe not GOD. Wherefore the hauiuge, Paynting, Gylding, and deckinge of Images, by Saynte Jeromes iudgement, is erronious, seducinge and bryngynge into errour (specially the symple and vnlearned) Heathenishe, and voyde of the knowldge of God.

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Surelye the Prophete Daniell in the eleuenth Chapter declareth such sumptuous deckinge of images with Golde, Siluer, and precious stones, to be a token of antichristes kingdome, who (as the Prophet foresheweth) shall worship God with such gorgeous thinges. Nowe vsuallie such outragious adorninge and decking of images, hath risen and beene mayntained, either of offeringes prouoked by superstition and giuen in idolatrie, or of spoyles, robberies, vsurie, or goodes otherwise vniustly gotten, whereof wicked men haue giuen part to the Images or Saints, (as they call them) that they might be pardoned of the whole: as of diuerse writings & old monumentes, concerninge the cause and ende of certayne great giftes, maye well appeare. And indeed such mony so wickedlye gotten, is most meete to bee put to so wicked a vse. And ỹ which they take to be amendes for ỹ whole before God, is more abhominable in his sight, then both the wicked gettinge, and the more wicked spending of all the rest. For howe the Lorde alloweth such giftes, he declareth euidently in the Prophete Esaias, saying, I (sayth the Lorde) doo loue iudgement, and I hate spoyle and rauyne offered in sacrifice: which the very Gentiles vnderstoode. For Plato sheweth, that such men as purpose that God doth pardon wicked men, if they giue parte of theyr spoyles and rauine to him, take him to bee lyke a dogge, that would bee entreated and hyred with part of the pray, to suffer the Wolues to weary the sheepe. And in case the goodes wherewith the images bee decked, were iustlye gotten, yet it is extreame madnesse, so foolishly and wickedly

Esai. 61.

Dialog. de legib. 10.

wickedly to beſtowe goodneſſe purchaſed by wiſe- Lib. 2. inſt.
dome and truth. Of ſuch lewdneſſe Lactantius wri- ca. 4
teth thus: Men doe in vaine decke Images of the Gods with golde, Iuorie, and precious ſtone, as thogh they could take any pleaſure of thoſe things: for what vſe haue they of precious giftes, whiche vnderſtand nor feele nothing? Euen the ſame that dead men haue. For with like reaſon doe they bury dead bodies, farced with ſpices and odours, & cloathed with precious veſtures, and decke Images, which neither felt or knew when they were made, nor vnderſtand when they be honoured, for they get no ſenſe and vnderſtanding by their conſecration. Thus farre Lactantius, & much more, tho long here to rehearſe, declaring, that as little girles play with litle puppets, ſo be theſe decked images great puppets for olde folkes to play with. And that we may know what, not only men of our religion, but Ethnikes alſo, iudge of ſuch decking of dead Images, it is not vnprofitable to heare what Seneca, a wiſe and excellent learned doctour of Rome, & Philoſopher, ſaith concerning the fooliſhnes of ancient and graue men, vſed in his time in worſhipping & decking of Images: We (ſaith Seneca) be not twiſe children (as the common ſaying is) but alwaies children: but this is the difference, that we beeing elder, play the children: and in theſe playes they bring in before great and well decked puppets (for ſo he calleth images) ointments, incenſe, & odours. To theſe puppets they offer vppe ſacrifice, whiche haue a mouth, but not the vſe of tæthe. Vpon theſe they put attiring & precious apparrell, which haue no vſe of clothes. To theſe they giue gold and ſiluer

which haue no vse of cloathes. To these they giue golde and siluer, which they who receiue it (meaning the Images) lack, aswel as they ẏ haue giuen it from thē. And Seneca much commendeth Dionysius king of Sicile, for his merie robbing of such decked and iewelled puppets. But you wil aske, what doeth this appertaine to our images, whiche is written against the idols of the Gentiles? Altogether surely. For what vse or pleasure haue our images of their decking and precious ornaments? Did our Images vnderstand when they were made? or knowe when they bee so trimmed and decked? Bee not these thinges bestowed vpon them, as much as in vaine, as vppon dead men which haue no sense? Wherefore it followeth, that there is like foolishnes and lewdnesse in decking of our images, as great puppettes for olde fooles, like children, to play the wicked play of idolatrie before, as was among the Ethnickes and Gentiles. Our churches stande full of such great puppets, wonderously decked and adorned, Garlandes and Coronets bee set on their heades, precious Pearles hanging about their neckes, their fyngers shine with ringes, set with precious stones, their dead and stiffe bodies are cloathed with garmentes stiffe with golde. You woulde beleeue that the images of our men saints were some Princes of Persia land with their proud apparrell, and the idols of our women Saintes, were nice & well trimmed harlots, tempting their paramours to wantonnesse: Whereby the Saints of god are not honoured, but most dishonoured, and their godlinesse, sobernesse, chastitie, contempt of riches, and of the vanitie of the worlde, defaced

and

and brought in doubt, by such monstrous decking, most differing from their sober & godly liues. And because the whole pageãt must throghly bee plaied it is not enough thus to deck idols, but at the last come in the Priestes themselues, likewise decked with gold and pearle, ẏ they may be mæt seruants for such Lords and Ladies, and fit worshippers of such gods and goddesses. And with a solemne pace they passe forth before these golden puppetes, and fall downe to the ground on their mary bones before these honorable idols, & then rising vp againe offer vp odours and incense vnto them, to giue the people an example of double idolatrie, by worshipping not only the idol, but the gold also, and riches wherwith it is garnished. Which things the most part of our olde Martyrs rather then they woulde doe, or once kneele, or offer vp one crumbe of incense before an image, suffered most cruell and terrible deaths, as the histories of them at large do declare. And heere againe their allegation out of Gregorie the first & Damascen, that images bee the lay mens bookes, and that pictures are the Scripture of idiots and simple persons, is worthie to bee considered. For as it hath bæn touched in diuers places before, howe they bee bookes teaching nothing but lies, as by the Apostle S. Paul in the first Chapter to the Romanes euidentlie appeareth, of the Images of God: So what manner of bookes and Scripture these painted and gilt images of saints bee vnto the common people, note well I pray you. For after that our Preachers shall haue instructed and exhorted the people to the folowing of the vertues of the Saintes, as contempt of this worlde,

Greg. Epist. ad Serenum Massile. Damas. de fide ortho. lib. 4. ca. 17

pouertie, soberneſſe, chaſtitie, and ſuch like vertues which vndoubtedly were in the Saints: Thinke you, aſſoone as they turn their faces from the preacher, and loke vpon the grauen bookes and painted ſcripture of the glorious gilt images and idols, all ſhining and glittering with mettall and ſtone, and couered with precious veſtures, or els with Chœrea in Terence, behold a painted table, wherein is ſet forth by the art of the painter, an Image with nice and wanton apparell and countenaunce, more like to Venus or Flora, then Mary Magdalē, or if like to Mary Magdalen, it is when ſhe plaied the harlot, rather then when ſhe wept for her ſins. When I ſay they turne about from the preacher, to theſe bookes and ſchoolemaſters and painted ſcriptures: ſhall they not finde them lying bookes? teaching other maner of leſſōs, of eſteeming of riches, of pride, vanitie in apparell, of niceneſſe and wantonneſſe, and peraduenture of whoredome, as Chœrea of like pictures was taught. And in Lucan, one learned of Venus Gnidia a leſſon too abominable hære to be remembred. Be not theſe think you pretie bookes and ſcriptures for ſimple people, and ſpecially for wiues and young maidens to loke in, reade on, and learne ſuch leſſons of? What will they think either of the preacher, who taught them contrary leſſons of the ſaints, and therfore by theſe carued doctors, are charged with a lie, or of the ſaints themſelues, if they beleeue theſe grauen bookes and painted ſcriptures of them, who make the Saints now raigning in heauen wᵗ God, to their great diſhonor, ſchoolemaſters of ſuch vanitie, which they in their life time moſt abhorred? For what leſſons of con-

contempt of riches and vanitie of this worlde, can ſuch bookes, ſo beſmeared with golde, ſet with pre-cious ſtone, couered with ſilkes, teache? What leſ-ſons of ſoberneſſe and chaſtitie, can our women learne of theſe pictured ſcriptures, with their nice apparrell & wanton lookes? But away for ſhame with theſe coloured cloakes of idolatrie, of the books and ſcriptures of images and pictures, to teach Idiotes, nay to make idiotes and ſtarke fooles and beaſtes of Chriſtians. Doe men I pray you, when they haue the ſame bookes at home with them, run on pilgrimage to ſeeke like bookes at Rome, Compoſtella, or Hieruſalem, to be taught by them, when they haue the like to learn at home? Do men reue-rence ſome books, & deſpiſe & ſet light by other of ỹ ſame ſort? Do men kneele before their bookes, light candles at noone time, burne incenſe, offer vp golde and ſiluer, and other giftes to their bookes? Doe mẽ either faign or beleeue myracles to be wrought by their bookes? I am ſure that the new Teſtamẽt of our Sauiour Ieſus Chriſte, containing ỹ worde of life, is a more liuely, expreſſe, and true image of Sauiour, then all carued, grauen, moulten, and painted images, in the worlde bee, and yet none of all theſe thinges bee done to that booke or ſcripture of the Goſpel of our Sauiour, which bee done to images and pictures, the bookes and ſcriptures of lay men and idiotes, as they call them. Wherefore call them what they liſt, it is moſt euident by their deedes, that they make of them no other bookes nor ſcriptures, thẽ ſuch as teach moſt filthie & horrible idolatrie, as the vſers of ſuch bookes daily proue by continuall practiſing of the ſame. O bookes & ſcrip-

tures, in the which the diuelish schoolemaster Sathan, hath penned the lewde lessons of wicked idolatrie, for his dastardlye disciples and schollers to beholde, reade, and learne, to Gods most high dishonour, and their most horrible damnation. Haue not we been much bounde, thinke you, to those which should haue taught vs the truth out of Gods booke and his holy scripture, that they haue shut vp that booke and scripture from vs, and none of vs so bold as once to open it, or reade on it? And in stæd therof, to spread vs abrode these godly caruen and gylted bookes and painted scriptures, to teach vs such good and godly lessons? Haue not they done wel, after they ceased to stand in pulpits themselues, and to teache the people committed to their instruction, keeping silence of Gods worde, and become dumbe dogs (as the Prophet calleth them) to set vp in their stæd, on euery piller and corner of the church, suche godly doctors, as dumb, but more wicked then thẽselues be? We need not to complaine of the lacke of one dumb person, hauing so many dumbe diuelishe Vicars (I meane these idols and painted poppets) to teach in their stæd. Nowe in the meane season, whilst the dumb & dead idols stand thus decked, & clothed, contrary to Gods law & cõmandement, the poore Christian people, the liuelie images of God, cõcluded to vs so tenderly by our Sauior Christe as most deare to him, stande naked, shiuering for cold, and their teeth chattering in their heads, & no man coureth them, are pined with hunger & thirst and no man giueth them a penny to refreshe them, whereas pounds be ready at all times (contrary to Gods will) to deck and trim dead stockes & stones,

Which

which neither fæle cold hunger, ne thirst.

Clemens hath a notable sentence concerning this matter, saying thus, That serpent the Diuell doth by the mouth of certaine men vtter these wordes: Wee, for the honour of the inuisible God, doe worship visible images: which doubtlesse is most false. For if you will truly honor the image of God, you should by doing well to man, honor the true image of God in him. For the image of god is in euery mã: but the likenesse of God is not in euery one, but in those only which haue a godly hart and pure mind. If you will therefore truly honour the Image of God, wee doe declare to you the truth, that yee doe well to man, who is made after the image of God, that you giue honour and reuerence to him, and refresh the hungrie with meat, ỹ thirstie with drink, the naked with clothes, the sicke with attendaunce, the straunger harbourles with lodging, the prisoners with necessaries: and this shalbe accounted as truly bestowed vpon God. And these things are so directly appertaining to Gods honor, that whosoeuer doth not this, shall seeme to haue reproched and done villanie to the image of God. For what honor of God is this, to run to images of stock and stone, and to honor vaine and dead figures of God, and to despise man, in whom is the true image of God? And by and by after he saith, Vnderstand yee therefore that this is ỹ suggestiõ of the serpent Satan, lurking within you, which perswadeth you that you are godly, when you honor insensible and dead images, and that you bee not vngodly, when you hurt or leaue vnsuccoured the liuely & reasonable creatures. All these bee the wordes of Clemens. Lib. 5. ad Iacobum Domini.

Note, I pray you, howe this most auncient and learned Doctour, within one hundred yeres of our Sauiour Christes time, most plainely teacheth, that no seruice of God, nor religion acceptable to him, can be in honouring of dead images: but in succouring of the poore the liuely images of God, according to S. James, who saith, This is ỹ pure and true religion before God the father, to succour fatherlesse and motherlesse children, and widowes in their affliction, and to keepe him selfe vndefiled from this world.

True religion then and pleasing of God, stãdeth not in making, setting vp, painting, gilding, cloathing and decking of dumbe & dead images (which be but great puppets and maumets for olde fooles in dotage, and wicked idolatrie, to dally and play with) nor in kissing of them, capping, knæling, and offering to them, in sensing of them, setting vppe of candles, hanging vp of legges, armes, or whole bodies of waxe before them, or praying, or asking of them or of saints, things belonging only to God to giue. But al these things be vain and abominable, and most damnable before God. Wherefore all such do not only bestow their money and labor in vain: but with their paines & cost purchase to thẽselues Gods wrath and vtter indignation, & euerlasting damnation both of body & soule. For we haue hard it euidently proued in these Homilies against idolatrie, by Gods word, the Doctours of the Churche, Ecclesiasticall Histories, reason, & experience, that images haue been and be worshipped, and so idolatrie committed to them by infinite multitudes, to the great offence of Gods Maiestie, and danger of

infinite

infinite soules, and that idolatrie cannot possiblie bee separated from images set vp in Churches and Temples, gilded and decked gorgeouslie, and that therefore our images bee in deede very idols, and so all the prohibitions, lawes, curses, threatnings of horrible plagues, as well temporall as eternall, conteined in the holie Scripture, concerning idols, and the makers, maintainers, and worshippers of them, appertaine also to our images set vppe in Churches and Temples, and to the makers, maintainers, and worshippers of them. And all those names of abomination, which Gods word in the holy scriptures giueth to the idols of the Gentiles, appertaine to our images, being idols like to them and hauing like idolatrie committed vnto them. And Gods owne mouth in the holy scriptures calleth them vanities, lies, deceites, vncleanlinesse, filthinesse, doung, mischiefe, and abomination, before the Lorde. Wherefore Gods horrible wrath, and our most dreadfull danger cannot bee auoided without the destruction and vtter abolishing of all such images and idols, out of the Church & temple of God, which to accomplish, God put in the minds of all Christian Princes. And in the mean time, let vs take heed and bee wise, O yee beloued of ꝑ Lord, and let vs haue no straunge Gods, but one onelie God who made vs when wee were nothing, the father of our Lord Iesus Christ, who redeemed vs when we were lost, and with his holy spirite who doeth sanctifie vs. For this is life euerlasting „to knowe him to be the only true God, & Iesus Christ whom hee hath sent. Let vs honor and worship for religions sake none but him, and him let vs wor- Iohn.17.

ship

ſhip and honor as he will himſelfe, and hath declared by his worde, that he will be honored and worſhipped, not in, nor by images or idols, which hee hath moſt ſtraightly forbidden, neither in knæling lighting of candles, burning of incenſe, offering vp of gifts vnto images and idols; to beleeue that we ſhall pleaſe him, for all theſe be abhomination before God: but let vs honor and worſhip God in ſpirite and truth, fearing and louing him aboue all
Iohn.4. things, truſting in him only, calling vpon him, and praying to him onely, praiſing and lauding of him onely, and all other in him, and for him. For ſuche worſhippers doth our heauenly father loue, who is the moſt pureſt ſpirite, and therefore will bee worſhipped in ſpirite and truth. And ſuch worſhippers were Abrahã, Moſes, Dauid, Helias, Peter, Paul Iohn, and al other the holy Patriarches, Prophets Apoſtles, Martyres, and all true Saintes of God, who all, as the true friends of God, were enemies and deſtroiers of images and idols, as the enimies of God and his true religion. Wherefore take hæde and be wiſe, O yæ beloued of the Lorde, and that which others, contrary to gods word, beſtow wickedly, and to their damnation, vpon dead ſtockes & ſtones, (no images, but enemies of God and his ſaints) that beſtow yæ, as the faithfull ſeruants of God, according to Gods worde, mercifully vppon poore men & women, fatherleſſe children, widowes ſicke perſons, ſtrangers, priſoners, and ſuch others that be in any neceſſitie, that yæ may at that great day of the Lorde, heare that moſt bleſſed and comfortable ſaying of our Sauiour Chriſte: Come yæ bleſſed into the kingdom of my father, prepared for

you

you before the beginning of the worlde. For I was hungry, and ye gaue me meat, thirstie, and ye gaue me drinke, naked, and yee clothed me, harbourlesse, and ye lodged me, in prison, and yee visited me, sick, and ye comforted me. For whatsoeuer ye haue done for the poore and needy in my name, and for my sake that haue yee done for mee. To the which his heauenly kingdome, God the father of mercies bring vs, for Iesus Christes sake our onely Sauiour, mediatour, and aduocate, to whom with ỹ holy ghost, one immortall, inuisible and most glorious God, be all honour and thanksgiuing, & glory, worlde without end, Amen.

And Homilie for the reparing and

keeping cleane, and comelie adorning of Churches.

IT is a commón custome vsed of all men when they intend to haue their friends or neighbours to come to their houses to eate or drink, with them, or to haue anie solemne assemblie to treate and talk of any matter, they will haue their houses, whiche they kéepe in continuall reparations, to be cleane & fine, least they should be counted sluttish, or little to regard their friendes and neighbours. How much more then ought the house of God, which wee commonly call the church, to be sufficiently repayred in all places, and to bee honourably adorned and garnished, and to be kept cleane and sweete, to the comfort of the people that shall resort thereto.

It

It appeareth in the holy ſcripture, howe Gods houſe, which was called his holy temple, and was the mother Church of all Iurie, fell ſometimes into decay, and was oftentimes prophaned and defiled, through the negligence and vngodlineſſe of ſuche as had the charge thereof. But when godly kinges and gouernours were in place, then commandement was giuen forthwith, that the Church and Temple of God ſhoulde bee repaired, and the deuotion of the people to bee gathered, for the reparation of the
4.Reg.12. ſame. Wee reade in the fourth booke of the kinges, howe that king Ioas, being a godly Prince, gaue commandement to the Prieſtes, to conuert certaine offerings of the people, towardes the reparation and amendment of Gods Temple.

Like commandement gaue that moſt godly king
4.Reg.22. Iosias, concerning the reparation and reedification of Gods temple, which in his time hee founde in ſore decay. It hath pleaſed Almighty god, that theſe hiſtories touching the reedifying and repairing of his holy temple, ſhould be written at large, to ỹ end wee ſhould bee taught thereby: Firſt, that God is well pleaſed that his people ſhoulde haue a conuenient place to reſort vnto, and to come together, to praiſe and magnify Gods holy name. And ſecondlie, he is highly pleaſed with all thoſe, whiche diligently and zealouſly goe about to amende and reſtore ſuch places as are appointed for ỹ congregatiõ of gods people to reſort vnto, & wherin they hũbly & iointly render thãks to god for his benefits, & with one hart & voice praiſe his holy name. Thirdlye, God was ſore diſpleaſed wt his people, becauſe they builded, decked, & trimmed vp their owne houſes, and

and suffered Gods house to bee in ruine and decay, to lie vncomelie and vnsomely. Wherefore God was sore greeued with them, and plagued them, as appeareth in the Prophet Aggeus. Thus saith the Lorde: Is it time for you to dwell in your seeled houses, and the Lordes house not regarded? Yee haue sowed much and gathered in but little, your meate and your cloathes haue neither filled you nor made you warme, and he that had his wages, put it in a bottomles purse: by these plagues which God laid vpon his people for neglecting of his temple, it may euidently appeare ỹ God will haue his temple, his church, the place where his congregation shall resort to magnifie him, well edified, well repaired, and well maintained. Some, neither regarding godlines, nor the place of godlie exercise, will say, The temple in the old law, was commanded to be built and repayred by god himself, because it had great promises annexed vnto it, and because it was a figure, a Sacrament, or a signification of Christ, and also of his church. To this may be easilie answered: First, that our churches are not destitute of promises, forasmuch as our Sauior Christ saith, Where two or three are gathered in my name, there am I in the midst among them. A great number therefore comming to Churche together in the name of Christ, haue there, ỹ is to say, in the church their God and Sauiour Christe Iesus, presently among the congregation of his faithfull people, by his grace, by his fauour and godly assistance, according to his most assured & comfortable promises. Why then ought not christian people to build them temples & churches, hauing as great promises of Agge. 12.

the

the preſence of God, as euer had Salomon for the materiall Temple whiche hee did builde? As touching the other point, that Salomons temple was a figure of Chriſte: Wee knowe that nowe in the time of the cleare light of Chriſt Jeſus the ſonne of God, all ſhadowes, figures and ſignifications are vtterly gone, all vaine and vnprofitable ceremonies, both Jewiſh and Heathenish, fully abolished. And therefore our Churches are not ſet vppe for figures, and ſignifications of Meſſias and Chriſt to come, but for other godlie and neceſſarie purpoſes, that is to ſay, That like as euery man hath his owne houſe to abide in, to refreſh himſelfe in, to reſt in, with ſuch like commodities: So Almightie god will haue his houſe & place whether the whole pariſh and congregation ſhall reſort, which is called the Church and Temple of God, for that the church which is the companie of Gods people, doth there aſſemble and come together to ſerue him. Not meaning hereby that the Lord whō the heauen of heauens is not able to holde or compriſe, doth dwell in the church of lime & ſtone, made with mans hands as wholy and only conteined there within, and no where els, for ſo he neuer dwelt in Salomons temple. Moreouer, the church or temple is counted and called holy, yet not of it ſelf, but becauſe Gods people reſorting thereunto are holy, and exerciſe themſelues in holy and heauenly things. And to the entent yee may vnderſtande further, why Churches were built among Chriſtian people, this was the greateſt conſideration: that God might haue hys place, and that God might haue his time, duly to be honored and ſerued of the whole multitude in the pariſh.

parishe. First, there to hære and learne the blessed worde and wyll of the euerlasting God. Secondlie, that their the blessed Sacraments, which our Lord & Sauiour Christe Jesus hath ordeined & appointed, should bæ duly, reuerently, and honourably ministred. Thirdly, that there the whole multitude of Gods people in the parish, should with one voice & heart call vppon the name of God, magnifie and prayse the name of God, render earnest and hartie thankes to our heauenly Father, for his heape of benefites daily and plentifully powred vppon vs, not forgetting to bestow our almes vpon gods pouertie, to the intent God may blesse vs the more richly.

Thus yæ may wel perceiue & vnderstand wherfore churches were built and set vp amongst christian people, & dedicated & appointed to these godlie vses, and vtterly exempted from all filthy, prophane, & worldly vses. Wherfore all they that haue little mind or deuotion to repaire and build Gods temple, are to bæ counted people of much vngodlines, spurning against gwd order in Christs church, despising the true honor of God, with euill example & hindering of their neighbors, otherwise well and godly disposed. The world thinketh it but a trifle to sæ their church in ruine & decay. But who so doth not lay to their helping handes, they sinne against god & his holy congregation. For if it had not bæn sin to neglect & passe litle vpō the reedifying & building vp again of his tēple, god would not haue bin so much græued, & so swn haue plagued his people, because they builded & decked their own houses so gorgeoully, & despised the house of God their Lord.

It

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pariſh.

parishe. First, there to heare and learne the blessed worde and wyll of the euerlasting God. Secondlie, that their the blessed Sacraments, which our Lord & Sauiour Christe Jesus hath ordeined & appointed, should bee duly, reuerently, and honourably ministred. Thirdly, that there the whole multitude of Gods people in the parish, should with one voice & heart call vppon the name of God, magnifie and prayse the name of God, render earnest and hartie thankes to our heauenly Father, for his heape of benefites daily and plentifully powred vppon vs, not forgetting to bestow our almes vpon gods pouertie, to the intent God may blesse vs the more richly.

Thus yee may wel perceiue & vnderstand wherfore churches were built and set vp amongst christian people, & dedicated & appointed to these godlie vses, and vtterly exempted from all filthy, prophane, & worldly vses. Wherfore all they that haue little mind or deuotion to repaire and build Gods temple, are to bee counted people of much vngodlines, spurning against good order in Christs church, despising the true honor of God, with euill example & hindering of their neighbors, otherwise well and godly disposed. The world thinketh it but a trifle to see their church in ruine & decay. But who so doth not lay to their helping handes, they sinne against god & his holy congregation. For if it had not been sin to neglect & passe litle vpō the reedifying & building vp again of his tēple, god would not haue bin so much greeued, & so sone haue plagued his people, because they builded & decked their own houses so gorgeously, & despised the house of God their Lord.

It

It is ſinne and ſhame to ſee many Churches, ſo ruinous, and ſo fouly decaied, almoſt in euery corner. If a mans priuate houſe wherein he dwelleth, bee decaied, hee will neuer ceaſe till it be reſtored vp againe. Yea, if his barn where he keepeth his corne bee out of reparations, what diligence vſeth hee to make it in perfect ſtate againe? If his ſtable for his horſe, yea the ſtie for his ſwine, bee not able to hold out water and winde, how carefull is hee to do coſt thereon? And ſhall wee bee ſo mindfull of our common and baſe houſes, deputed to ſo low occupying, and be forgetfull toward that houſe of God, wherein bee miniſtred the wordes of our eternall ſaluation, wherein be intreated the Sacraments and myſteries of our redemption? The fountaine of our regeneration is there preſented vnto vs, the partaking of the body and blood of our Sauiour Chriſt, is there offered vnto vs: And ſhall wee not eſteeme the place where ſo heauenly thinges bee handled? Wherfore if ye haue any reuerence to the ſeruice of God, if ye haue any common honeſtie, if ye haue a nie conſcience in keeping of neceſſarie and godly ordinaunces, keepe your Churches in good repayre, whereby yee ſhall not only pleaſe God, and deſerue his manifold bleſſings, but alſo deſerue the good report of all godly people.

The ſeconde point, whiche appertaineth to the maintenance of Gods houſe, is, to haue it wel adorned, and comely, and cleane kept. Which thinges may bee the more eaſily reformed, when the church is wel repayred. For like as mē are wel refreſhed & comforted, when they finde their houſes hauing all thinges in good order, and all corners cleane and

ſweete:

ſwæte: ſo when Gods houſe the Church is well adorned, with places conuenient to ſit in, with the Pulpit for the Preacher, with the Lordes table for the miniſtration of his holy ſupper, with the Fonte to Chriſten in, and alſo is kept cleane, comely, and ſwætely, the people is more deſirous, and more comforted to reſorte thether, and to tarrye there the whole time appoynted them. With what earneſtneſſe, with what vehement zeale did our Sauiour Chriſt dryue the buyers and ſellers out of the temple of God, and hurled downe the tables of the chaungers of money, and the ſeates of the Doue ſellers, and could not abide any man to carrie a veſſell through the Temple? Hæ tolde them that they had made his fathers houſe a den of thæues, partely through theyr ſuperſtition, hypocriſie, falſe worſhip, falſe doctrine, and inſatiable couetouſneſſe, and partelye through contempt, abuſing that place with walking and talking, with worldly matters without all feare of God, and due reuerence to that place. What dens of thæues the Churches of Englande haue bæne made by the blaſphemous buyinge and ſellinge the moſt precious body and blode of Chriſt in the Maſſe, as the worlde was made to belæue, at diriges, at monthes mindes, at trentalles, in abbyes and chauntries, beſide other horrible abuſes (gods holy name be bleſſed for euer) which we now ſæ and vnderſtand. All theſe abhominations, they that ſupplie the rome of Chriſt, haue cleanſed and purged the Churches of Englande of, takinge away all ſuche fulſomeneſſe and filthineſſe, as Math, 25.

through blinde deuotion and ignorannce hath crept into the Church these many hundred yeres. Wherefore, O ye good Christian people, ye dearlye beloued in Christ Jesu, yee that glorie not in worldely and vayne religion, in phantasticall adorninge and deckinge, but reioyce in hart to see the glorie of GOD truely set fourth, and the Churches restored to theyr auncient and godlye vse, render your hearty thankes to the goodnes of almightye God, who hath in our dayes styrred vp in the heartes, not onely of his godly preachers and ministers, but also of his faithfull and moste Christian magistrates and gouernours, to bringe such godly thinges to passe.

And forasmuche as your Churches are scoured and swepte from the sinfull and superstitious filthynesse wherewith they were defyled and disfygured: Doo ye your partes, good people to kepe your Churches comelie and cleane, suffer them not to bee defyled with rayne and weather, with dounge of doues, and owles, stares, and choughes and other filthinesse, as it is foule and lamentable to beholde in many places of this countrey. It is the house of prayer, not the house of talking, of walking, of brawling, of minstrelsie, of hawkes: of dogges. Prouoke not the displeasure and plagues of God, for despising and abusing his holy house, as the wicked Jewes did. But haue God in your heart, be obedient to his blessed will, bind your selues euery man and woman, to their power, towarde the reparations and cleane kepinge of the Church, to the entent ye may be partakers of gods

mani-

manifolde blessinges, and that ye may be the better incouraged to resorte to your parishe Church, there to learne your duety towards God and your neighbour, there to bee present and partakers of Christes holy Sacramentes, there to render thankes to our heauenly father for the manifolde benefites which hee dayly powreth vpon you, there to pray togeather, and to call vpon Gods holye name, which be blessed, worlde without ende. Amen.

An Homilie of good workes

And fyrst of fasting.

THe life which wee liue in this worlde (good Christian people) is of the free benefit of God lent vs, yet not to vse it at our pleasure, after our own fleshly wil but to trade ouer the same in those workes which are beseminge them that are become newe creatures in Christe. These workes the Apostle calleth good workes, saying. We are Gods workmanship, created in Christ Iesu to good workes, which God hath ordained that wee shoulde walke in thē. And yet his meaning is not by these words, to induce vs to haue any affiance, or to put any confidence in our works, as by the merite & deseruing of thē to purchase to our selues & others remission of sin, & so consequently euerlasting life, for that were mere blasphemie against Gods mercy and great derogation to the bloodshedding of our Sauiour Iesus Christ. For it is the free grace Ephes. 2.

and mercy of God, by the mediation of the blood of his ſonne Jeſus Chriſt, without merite or deſerning on our part, that our ſinnes are forgiuen vs, ỹ we are reconciled & brought againe into his fauour, & are made heires of his heauenly kingdome

Augu. de diuer. quæſtiæ ad ſimplic lib. 1. que. 28.

Grace (ſayth S. Auguſtine) belonging to GOD, who doth cal vs, & then hath he good workes, who ſoeuer receyued grace. Good workes then bringe not forth grace, but are brought foorth by grace: The wheele (ſayth hee) turneth round, not to the ende that it may be made rounde: but becauſe it is fyrſt made rounde, therefore it turneth rounde. So no man doth good workes, to receiue grace by his good workes: but becauſe hee hath fyrſt receyued grace, therefore conſequently hee doth good workes. And in another place he ſayth: Good workes goe not before in him which ſhall afterward bee iuſtified, but good workes do followe after when a man is fyrſt iuſtified. Saint Paul therefore teacheth, that wee muſt do good workes for dyuers reſpectes. Firſt to ſhewe our ſelues obedient children vnto our heauenly father, who hath ordayned them, that we ſhould walke in them. Secondlye, for that they are good declarations and teſtymonies of our iuſtification. Thirdly, that others ſeeing our good workes, may the rather by them be ſtirred vp and excited to glorifie our Father which is in heauen. Let vs not therefore be ſlacke to doo good workes, ſeeing it is the wyll of God that wee ſhoulde walke in them, aſſuring our ſelues that at the laſt day, euery man ſhall receiue of God for his labour done in true faith, a greater re-

Auguſt. de fide & operibus cap. 4

ward

warde then his woꝛkes haue deserued. And be-
cause somewhat shall nowe be spoken of one par-
ticuler good woꝛke, whose commendation is both
in the lawe and in the Gospell: thus much is sayde
in the beginninge generallye of all good woꝛkes.
Fyrst, to remoue out of the way of the simple and
vnlearned, this daungerous stumblinge blocke, ỹ
any man should goe about to purchase oꝛ buy heaue̅
with his woꝛkes. Secondly, to take away (so nigh
as may be) from enuious mindes, and slaunderous
tongues, all iust occasion of slaunderous speaking
as though good woꝛkes were reiected. This good
woꝛke which nowe shall be entreated of, is fast-
ing, which is founde in the Scriptures to bee of
two soꝛtes. The one outwarde pertaining to the
body, the other inwarde, in the heart and mynde.
This outwarde fast, is an abstinence from meat,
drinke, and all naturall foode, yea, from all deliti-
ous pleasures & delectations woꝛldly. When this
outward fast pertaineth to one particuler man, oꝛ
to a fewe, and not to the whole number of the peo-
ple, foꝛ causes which hereafter shalbe declared, then
it is called a pryuate fast: But when the whol mul
titude of men, women, and childꝛen, in a Towne-
shippe oꝛ cittie, yea though a whole countrey doo
fast, it is called a publique fast. Such was that
fast which the whole multitude of the childꝛen of
Israell were comaunded to keepe the tenthe day
of the seuenth moneth, because almightie God ap-
poynted that day to be a clensing daye, a daye of
an atonement, a time of reconciliation, a day wher
in the people were cleansed from their sinnes. The

order and manner howe it was done, is written in the 16. and 23. Chapters of Leuiticus. That day the people did lament, mourne, weepe, and bewaile their former sinnes. And who so euer vppon that day dyd not humble his soule, bewayling hys sinnes, as is sayd, abstaining from all bodily fode, vntill the euening, that soule, (saith the almightie God) should be destroyed from amonge his people. We doo not reade that Moses ordained, by order of lawe, any daies of publyque fast throughout the whole yeere, more then that one day. The Iewes notwithstanding had more times of common fastinge, which the prophet Zacharie reciteth to bee the fast of the fourth, the fast of the fifth, the fast of seuenth, and the fast of the tenth moneth. But for that it appeareth not in the Lawe when they were instituted, it is to bee iudged, that those other tymes of fastinge, more then the faste of the seuenth moneth, were ordayned amonge the Iewes by the appointment of their gouernours, rather of deuotion, then by any open commaundement gyuen from God. Vpon the ordinaunce of this generall fast, good men tooke occasion to appoint to themselues priuate fastes, at such times as they did either earnestlye lament and bewayle theyr sinfull liues, or did addicte themselues to more feruent prayer, that it might please God to turne his wrath from them, whē either they were admonished & brought to the consideration therof by the preaching of ỹ Prophets, or otherwise whē they saw present danger to hang ouer their heads. This sorrowfulnesse of hart, ioyned with fasting,

Leuit, 16. and 23.

Zach, 8.

they

they vttered ſometime by their outward behauiour and geſture of body, putting on ſackcloth, ſprincklinge them ſelues with aſhes and duſt, and ſitting or lying vpon the earth. For when good men fæle in them ſelues the heauie burden of ſinne, ſe damnation to bee the reward of it, and beholde with the eye of their minde the horrour of hell, they tremble, they quake, and are inwardlie touched with ſorrowefulneſſe of hart for their offences, and can not but accuſe themſelues, and open this their greefe vnto almightie God, and call vnto him for mercy. This being done ſeriouſly, their minde is ſo occupied, partely with ſorrowe and heauineſſe, partly with an earneſt deſire to be deliuered from this daunger of hell, and damnation, that all luſte of meate and drinke is layd a parte, and lothſomneſſe of all worldlye thinges and pleaſures commeth in place, ſo that nothing then liketh them more, then to wepe, to lament, to mourne, and both with woords and behauiour of body, to ſhew themſelues wearie of this lyfe. Thus did Dauid faſte when he made intercеſſion to almighty God for ỹ childes life, begotten in adulterie of Bethſabe Viras wife. King Achab faſted after this ſort, when it repented him of murdering of Naboth, bewailing his owne ſinfull dooinges. Such were the Niniuites faſt, brought to repentaunce by Ionas preaching. Whē forty thouſand of the Iſraelites were ſlaine in battaile againſt the Beniamites, the ſcripture ſaith: All the children of Iſraell, and the whole multitude of the people went to Bethell, & ſate there Iudg. 20.
weeping before the lord, and faſted all ỹ day vntill

night. So did Daniell, Hester, Nehemias, and many others in the olde Testament faste. But if any man will say, it is true, so they fasted in dæde, but we are not nowe vnder that yoke of the law, we are set at libertie by the freedome of the Gospell: therefore those rites and customes of the olde lawe, bynde not vs, except it can bee shewed by the Scriptures of the newe Testament, or by examples out of the same, that fastinge nowe vnder the Gospell, is a restraynt of meate, drinke, and all bodily food and pleasures from the body, as before. First, that we ought to faste, is a trueth more manyfest, then that it should here neede to bee proued, the Scriptures whych teache the the same are euident. The doubt therefore that is, is whether when we faste, wee ought to withhold from our bodies all meate and drinke during the time of our fast, or no? That we ought so to do, may be well gathered vpon a question mooued by the Pharisees to Christ, and by his aunswere againe to the same. Why (say they) doo Johns disciples faste often, and pray, and we likewise? but thy disciples eate and drinke, and faste not at all. In this smoothe question, they coutche vp subtilly this argument or reason: Who so fasteth not, that man is not of God. For fasting and praier are workes both commended and commaunded of God in his scriptures, and all good men, from Moses tyll this time, aswell the Prophets as others, haue exercised themselues in these workes. John also and his disciples at this day do fast oft, and pray much and so do wee the Pharisæs in the lyke manner: but

Luke. 5.

But thy diſciples faſt not at all, which if thou wilt denie, we can eaſily prooue it. For whoſoeuer eateth and drinketh, faſteth not. Thy diſciples eate and drinke, therefore they faſt not. Of this wee conclude (ſay they) neceſſarily, that neither art thou, nor yet thy diſciples, of God. Chriſte maketh aunſwere, ſaying. Can ye make that the children of the weddinge ſhall faſt, while the bridegroome is with them? The dayes ſhall come, when the bridegroome ſhalbe taken from them: In thoſe dayes ſhall they faſt. Our Sauiour Chriſt, like a good Maſter, defendeth the innocencye of hys Diſciples, againſte the malyce of the arrogante Phariſæs, and prooueth that his diſciples are not giltye of tranſgreſſing any iotte of Gods lawe, although as then they faſted, and in hys anſwere reprooueth the Phariſæs of ſuperſtition and ignorannce. Superſtition, becauſe they put a Religion in theyr dooinges, and aſcrybed holyneſſe to the outwarde worke wrought, not regardinge to what ende faſtinge is ordayned. Of ignorance, for that they could not diſcerne betweene time and time. They knew not that ther is a time of reioyſing and mirth, and a time againe of lamentation and mourning, which both he teacheth in his anſwer, as ſhalbe touched more largly herafter, when we ſhal ſhew what time is moſt fit to faſt in.

But here, beloued, let vs note, that our Sauiour Chriſt, in making his aunſwer to their queſtion, denied not, but confeſſed that his diſciples faſted not, and therefore agræth to the Phariſæs in this,

as

as vnto a manifest trueth: that who so eateth and drinketh fasteth not. Fasting then, euen by Christs assent, is a withholding of meate, drinke, and all naturall foode from the body, for the determined time of faisting. And that it was vsed in the primitiue Churche, appeareth most euidently by the Chalcedon counsell, one of the foure first generall councelles. The fathers assembled there, to the number of 630. consideringe with themselues how acceptable a thing fasting is to God, when it is vsed according to his worde: Againe, hauing before theyr eyes also the great abuses of the same, crept into the Churche at those daies, through the negligence of them which should haue taught the people the right vse thereof, and by vaine gloses, deuised of men: to refourme the sayde abuses, and to restore this so good and godlie a worke, to the true vse thereof, decreede in that councel, that euerie person, aswell in his priuate as publike faste, shoulde continue all the day without meate and drinke, till after the Euening prayer. And whosoeuer did eate or drinke before the Euening prayer was ended, should be accounted and reputed not to consider the puritie of his fast. This Canon teacheth so euidently how fasting was vsed in the primitiue Church, as by the words it can not be more plainely expressed.

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Chriſt, and alſo of the Apoſtles and other deuoute men in the newe Teſtament, is, a withholdinge of meate, drinke, and all naturall foode from the body, for the determined time of faſting. Thus much is ſpoken hetherto, to make plaine vnto you what faſting is. Now hereafter ſhalbe ſhewed the true and right vſe of faſting.

Good workes are not all of one ſort. For ſome are of themſelues and of their owne proper nature alwayes good: as to loue God aboue all thinges, to loue my neighbour as my ſelfe, to honour father and mother, to honour the higher powers, to giue to euery man that which is his due, and ſuch like. Other workes there be, which conſidered in themſelues, without further reſpect, are of their owne nature meere indifferent, that is, neither good nor euil, but take their denomination of the vſe or ende whereunto they ſerue. Which workes hauinge a good ende, are called good workes, and are ſo in dæde: but yet that commeth not of themſelues, but of the good ende whereunto they are referred. On the other ſyde if the ende that they ſerue vnto, bee euill, it can not then otherwyſe be, but that they muſte nædes bee euill alſo. Of thys ſorte of workes, is faſtinge, whych of it ſelfe is a thing merely indifferēt: but it is made better or worſe by the end ẏ it ſerueth vnto. For when it reſpecteth a good end, it is a good work, but ẏ end being euil, ẏ worke it ſelfe is alſo euil. To faſt then with this perſwaſion of mind, that our faſtinge, & our good workes, can make vs perfect and iuſt men and finallye, bringe vs to heauen: this is a dyue-

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lishe perswasion, and that faste is so farre of from pleasyng of God, that it refuseth his mercy, and is altogether derogatorye to the merytes of Christes death, and his precious bloodsheddinge.

Luke, 8. This dooth the parable of the Pharisee and the Publicane teache. Two men (sayth Christ) went vppe into the Temple to pray, the one a Pharisee, the other a Publicane: The Pharisee stoode and praied thus within him selfe: I thanke thee O God, that I am not as other men are, extortioners, vniust, adulterers, and as this Publicane is, I faste twise in the weeke, I gyue tithes of all that I possesse. The Publicane stoode a farre of, and wold not lift vp his eyes to heauen, but smote his brest, and said, God be merciful to me a sinner. In the person of this Pharisee, our sauiour Christ setteth out to the eye, and to the iudgement of the worlde, a perfect, iust, and righteous man, such a one as is not spotted with those vices that men commonly are infected with, extortion, briberie, polling and pilling their neighbour, robbers and spoylers of common weales, craftie and subtyle in choppinge and changing, vsing false weightes, and detestable periury in their buying and selling fornicatours, adulterers, and vicious liuers. The Pharisee was no such man, neither faultie in any such like notorious crime. But where other transgressed by leauing thinges vndone, which yet the law required: this man did more then was requisite by Lawe. For he fasted twise in ỹ weke, and gaue tithes of all ỹ he had. What cold ỹ world then iustly blame in this man: yea, what outward

thing

thing more coulde bee deſyred to bee in him, to make hym a more perfect & a more iuſt man? Truely nothinge by mans iudgement: And yet our ſauiour Chriſte preferreth the poore Publycane without faſtinge before hym with hys faſt. The cauſe why he doth ſo, is manyfeſt. For the Publicane hauinge no good workes at all to truſte vnto, yelded vp hym ſelfe vnto God, confeſſing hys ſynnes, and hoped certaynely to bee ſaued by Gods free mercye onely. The Pharyſee gloried, and truſted ſo much to hys workes, that hee thought hymſelfe ſure inoughe without mercie, and that hee ſhould come to heauen by his faſting and other dædes. To this ende ſerueth that parable. For it is ſpoken to them that truſted in them ſelues, that they were ryghteous, and deſpiſed other, Nowe becauſe the Pharyſee directed his worke to an euill ende, ſæking by them iuſtificatiō, which in dæde is the proper worke of God, without our merites, his faſtinge twyſe in the weeke, and all hys other workes, though they were neuer ſo many, and ſeemed to the world neuer ſo good and holy, yet in very dæde before God they are altogether euill and abhominable. The marke alſo that the Hipocrits ſhote at with their faſt, is, to appeare holy in the eye of the world, and ſo to winne commendation and praiſe of men. But our Sauiour Chriſt ſaith of them, they haue theyr rewarde, that is, they haue prayſe and commendation of men, but of God they haue none at all. For whatſoeuer tendeth to an euill ende, is it ſelfe, by that euill ende, made euill alſo. Againe, ſo long as Mat. 6.

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wee kæpe vngodlineſſe in our hartes, and ſuffer wicked thoughtes to tarry there, though we faſte as ofte as did either Saint Paule, or John Baptiſt, and kæpe it as ſtraightly as did the Miniuites: yet ſhall it bæ not onely vnprofitable to vs but alſo a thinge that greatly diſpleaſeth almighty God. For he ſayth, that his ſoule abhorreth and hateth ſuch faſtinges, yea thay are a burden vnto him, and that he is weary of bearing them. And therfore he enueieth moſt ſharpely againſt thē, ſaying by the mouth of the Prophete Eſai, Beholde, when you faſt, your luſt remaineth ſtill, for ye dow no leſſe violence to your detters. Loe, ye faſt to ſtrife and debate, and to ſmite with the fiſt of wickedneſſe. Now ye ſhall not faſt thus, that you may make your voyce to be heard aboue. Thinke yee this faſt pleaſeth me, that a man ſhould chaſten himſelfe for a day? ſhold that be called a faſting, or a day that pleaſeth the Lord? Now dearely belowed, ſæing ỹ almighty God alloweth not our faſt for the worꝛkes ſake, but chæfelye reſpecteth our hart how it is affected, and then eſteemeth our faſt either good or euill, by the ende that it ſerueth for, it is our part to rent our heartes and not our garmentes as we are aduertiſed by the Prophete Joell, that is, our ſorrowe and mourning muſt bee inward in heart, and not in outwarde ſhewe onelye, yea, it is requiſite that fyrſte before all thinges we cleanſe our heartes from ſinne, and then to dyrect our faſt to ſuche an ende as God will allowe to be good. There be thræ endes, whereunto if our faſt be dyrected, it is then a worꝛke profitable

Eſai, 1.

Eſai, 8.

Ioel. 2.

to

to vs, and accepted of God.

The fyrſt is, to chaſtiſe the fleſh, that it be not too wanton, but tamed & brought in ſubiection to the ſpirit. This reſpect had Saint Paule in his faſte, when he ſayd, I chaſtiſe my body, and bring it into ſubiection, leaſt by any meanes it commeth to paſſe, that when I haue preached to other I my ſelfe be found a caſtaway. 1. Cor. 2.

The ſecond, that the ſpirite may be more earneſt and feruent to prayer. To this ende faſted the prophettes and teachers that were at Antioche, before they ſent forth Paul and Barnabas to preach the Goſpell. The ſame two Apoſtles faſted for the like purpoſe, when they commended to God, by theyr earneſt prayers, the congregations that were at Antioch, Pyſidia, Iconium, and Lyſtra, as we reade in the Actes of the Apoſtles. Actes, 13. Acts, 14,

The third, that our faſt be a teſtimony and witneſſe with vs before God, of our humble ſubmiſſion to his high maieſtie, when we confeſſe and acknowledg our ſinnes vnto hym, and are inwardly touched with ſorrowfulnes of hart, bewailing the ſame in the affliction of our bodies. Theſe are the three endes, or right vſes of faſting. The firſt belongeth moſt properly to priuate faſt. The other two are common aſwel to publique faſt, as to priuate: & thus much for the vſe of faſting. Lord haue mercy vpon vs, and giue vs grace, that while we liue in this miſerable world, wee may through thy helpe bring forth this, and ſuch other fruits of the ſpirite commended & commanded in the holy word, to the glory of thy name, & to our comforts, that after the

race of

of this wretched lyfe wee may liue euerlastinglye with thee in thy heauenlye kingdome, not for the merites and worthynes of our workes, but for thy mercye sake, and the merites of thy deere sonne Jesus Christ, to whom with thee and the holy Ghost, bee all laude, honour, and glory, for euer and euer.

Amen.

The

The second part of the Homilie of Fasting.

IN the former Homilie (beloued) was shewed, that among the people of the Iewes, fasting as it was commanded them from God by Moses; was to abstaine the whole day, from morrow till night, from meate, drinke, and all maner of foode, that nourisheth the body, and that who so tasted ought before the euening, on the day appointed to fasting, was accounted among them a breaker of his fast. Whiche order though it seemeth straunge to some in these our dayes, because it hath not been so generally vsed in this Realme of many yeres past: yet that it was so among gods people (I mean the Iewes) whome before the comming of our Sauiour Christ, God did vouchsafe to chose vnto himself a peculier people aboue all other nations of the earth, & that our Sauiour Christ so vnderstode it, and the Apostles after Christes ascention did so vse it, was there sufficiently proued by the testimonies and examples of the holy scriptures, as wel of the new Testament, as of the old. The true vse of fasting was there also shewed.

In this second part of this Homilie shall bee shewed, that no constitution or law made by man, for things which bee of their owne proper nature bee meere indifferent, can binde the conscience of christian men to a perpetuall obseruation and keeping thereof, but that the higher powers haue ful liberty to alter and change euery

such law and ordinance, eyther Ecclesiastical, or politicall, when time and place shall require. But first an answere shal be made to a question that some may make, demaunding what iudgement wee ought to haue of suche abstinences as are appointed by publike order & lawes made by Princes, and by the authoritie of the magistrates, vpon policie, not respecting any religiō at all in the same. As when any Realme in consideration of the maintaining of fisher townes bordering vpon the Seas, and for the increase of fisher men, of whō doe spring Mariners to go vpō the Sea, to the furnishing of the Naule of the Realme, whereby not only commodities of other Countries may bee transported, but also may be a necessary defence to resist the inuasion of the aduersarie.

For the better vnderstanding of this question it is necessary that wee make a difference betweene the polices of princes, made for the ordering of their cōmon weal, in prouision of things seruing for the most sure defence of their subiects and countries, and betweene ecclesiasticall policies, in prescribing such works, by which, as by secondary meanes, Gods wrath may be pacified, & his mercy purchased. Positiue lawes made by Princes, for conseruation of their policie, not repugnant vnto Gods law, ought of all Christian subiects with reuerence of the Magistrate to bee obeyed, not only for feare of punishment, but also (as the Apostle saith) for conscience sake. Conscience I say, not of the thing which of it

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owne nature is indifferent: but of our obedience which by the law of God wee owe vnto the magistrate, as vnto Gods minister. By which positiue lawes, though wee subiectes for certaine times and dayes appoynted, be restrained from some kindes of meates and drink, which God by his holy worde hath left free to bee taken and vsed of all men with thanksgiuing in all places & at all times: yet for that such lawes of Princes and other Magistrates are not made to put holines in one kinde of meate and drinke more then another, to make one day more holy then an other, but are grounded meerly vpon policie, all subiects are bound in conscience to keep them by Gods commandement who by the Apostle willeth al without exception, to submit themselues vnto the authority of the higher powers. And in this point concerning our duties which be heere dwelling in England, enuironed with ỹ sea as wee bee, we haue great occasiõ in reason to take the commodities of the water, which Almighty God by his diuine prouidence hath laid so nigh vnto vs, whereby the encrease of victuals vpon the land may the better be spared and cherished to the soner reducing of victuals to a more moderate price, to the better sustenance of the poore. And doubtlesse hee seemeth to bee too daintie an English man, which considering the great commodities whiche maye ensue, will not forbeare some peece of his licentious appetite vppon the ordinance of his Prince, with the consent of the wise of the Realme.

What good Engliſh heart would not wiſh that the olde auncient glory ſhoulde returne to the Realme, wherin it hath with great commendations excelled before our dates in the furniture of th Naute of the ſame? What will more daunt the hearts of the aduerſaries, then to ſee vs well fenced and armed on the ſea, as we bee reported to bee on the lande? If the Prince requeſted our obedience to forbeare one day from fleſhe more then we do, and to be contented with one meale in the ſame day, ſhould not our owne commoditie thereby perſwade vs to ſubiection? But now that two meales bee permitted on that day to be vſed, which ſomtime our elders in very great numbers in the Realme did vſe with one onely ſpare meale, and that in fiſh only: ſhal we think it ſo great a burden that is preſcribed?

Furthermore conſider the decay of the townes nigh the Seas, which ſhould be moſt readie by the number of people there to repulſe the enemy and we which dwell further of vppon the lande, hauing them as our buckler to defend vs, ſhould bee the more in ſuretie. If they bee our neighbors, why ſhould we not wiſh them to proſper? If they bee our defence as nigheſt at hand to repell the enemie, to keepe out the rage of the ſeas which els would breake vpon our fair paſtures, why ſhould wee not cheriſhe them? Neither doe wee vrge that in the Eccleſiaſticall policie, preſcribing a forme of faſting, to humble our ſelues in the ſight of Almightie God, that that order which was vſed among the Iewes, and practiſed

sed by Christs Apostles after his ascention, is of such force and necessitie, that that onely ought to be vsed among christians, & none other, for that were to binde Gods people vnto the yoke & burthen of Moses pollicie, yea, it wer the very way to bring vs whiche are set at liberty by the freedome of Christes Gospel, into the bondage of the law again, which God forbid ỹ any man should attempt or purpose. But to this end it serueth, to shew how far the order of fasting now vsed in ỹ church at this day, differeth from ỹ which was then vsed. Gods church ought not, neither may it be so tied to that or any other order now made or hereafter to be made and deuised by the authoritie of man, but ỹ it may lawfully for iust causes, alter, change, or mittigate those Ecclesiasticall decræs and orders, yea, recede wholy from them: and breake them, when they tend either to superstition, or to impietie, when they draw the people from God, rather then worke any edification in them. This authoritie Christ himselfe vsed, & left it to his church. Hee vsed it I say: For the order and decræ made by the elders, for washing oft times, which was diligently obserued of the Iewes, yet tending to superstition, our sauiour Christ altered and changed ỹ same in his Church, into a profitable Sacrament, the Sacrament of our regeneration or new birth. This authoritie to mittigate lawes and decræs ecclesiasticall, the Apostles practised, when they, writing from Ierusalem vnto the congregatiõ that was at Antioche, signified vnto them that they Acts. 15.

woulde not lay any further burden vpon them, but these necessarie: that is, that they should abstaine from thinges offered vnto idols, frō blood from that which is strangled, and from fornication, notwithstanding that Moses lawe required many other obseruances. This authoritie to change the orders, decræs, and constitutions of the Church, was after the Apostles time vsed of the fathers about the maner of fasting, as appeareth in the Tripartite historie, where it is thus written: Touching fasting, we find that it was diuerslie vsed in diuers places by diuers men. For they at Rome fast three weekes together before Easter, sauing vpon Saturdaies and Sundayes, which fast they cal Lent. And after a few lines in the same place, it followeth: They haue not all one vniforme order in fasting. For some doe fast and abstaine both from fishe and flesche. Some when they fast, eate nothing but fish. Others there are, which when they fast, eate of all water foules, aswell as of fish, grounding themselues vpon Moses, that suche foules haue their substance of the water, as the fishes haue. Som others when they fast, will neither eate hearbes nor egs. Some fasters there are, that eate nothing but dry bread. Others when they fast eat nothing at all, no not so muche as drie bread. Some fast from all maner of food till night, and then eat without making any choise or differēce of meats. And a thousand such like diuers kinds of fasting may bee found in diuers places of the worlde, of diuers men diuersly vsed. And for all

Tripart. histo. lib. 9. cap. 38.

this

this great diuersitie in fasting, yet charitie the very true bond of Christian peace was not broken, neither did the diuersitie of fasting break at any time their agreement and concord in faith. To abstaine sometime from certain meats, not because the meates are euill, but because they are not necessary, this abstinence (saith S. Augustine) is not euill. And to restraine the vse of meates when necessitie and time shall require, this (saith he) doth properly pertain to christian men. Euseb. lib. 5. cap. 24. Dogma. eccleſiaſt. cap. 66.

Thus ye haue heard, good people, first that christiã subiects are bound euen in conscience to obey princes lawes, which are not repugnaunt to the lawes of God. Ye haue also hearde that Christes church is not so bound to obserue anye order, law, or decree made by man, to prescribe a forme in religion: but that the churche hath full power and authoritie from God, to change & alter the same, when neede shall require, whiche hath been shewed you by the example of our Sauiour Christ, by the practise of the Apostles, and of ỹ fathers since that time. Now shalbe shewed briefly what time is meete for fasting, for all times serue not for al things: but as the wise man saieth: All things haue their times. Ther is a time to weepe, and a time againe to laugh, a time to mourne, and a time to reioice, &c. Our Sauiour Christ excused his disciples, & reproued ỹ Pharises, because they nether regarded ỹ vse of fasting nor cõsidered what time was meet for the same. Which both he teacheth in his answere, saying, Eccl. 3.

Math. 9. The children of the marriage cannot mourne, while the bridegrome is with them. Their questiō was of fasting, his answere is of mourning signifying vnto them plainly that the outward fast of the body, is no fast before god, except it be accompanied with the inward fast, which is a mourning and a lamentation in the heart, as is before declared. Concerning the time of fasting

Luke. 5. Mat. 6. he saith, The dayes will come, when the bridegrome shall be taken from them, in those dayes they shall fast. By this it is manifest, that it is no time of fasting while the marriage lasteth, and the bridegrome is there present. But when the marriage is ended, & the bridegrome gone, then is it a mæte time to fast. Nowe to make plaine vnto you what is the sense and meaning of these words, We are at the marriage & againe, The bridegrome is taken from vs: Yee shall note, ỳ so long as God reuealeth his mercie vnto vs, and giueth vs of his benefites, either spirituall or corporall, wee are saide to bee with the bridegrome at the marriage. So was that good olde father Jacob at the mariage, when hee vnderstood that his sonne Joseph was aliue, and ruled all Egypt vnder king Pharao. So was Dauid in the mariage with the bridegrome, when hee had gotten the victorie of great Goliah, and had smitten of his head. Judith & all the people of Bethulia wer ỳ children of the wedding, and the bridegrome with them, when God had by the hand of a woman slaine Holofernes, the grand-captaine of the Assyrians hoast, and discomfited

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all their enemies. Thus were the Apostles the children of the mariage while Christ was corporally present with them, & defended them frō all dangers, both spirituall and corporall. But the mariage is saide then to bee ended, and the bridegrome to bee gone, when Almightie God smiteth vs with affliction, and seemeth to leaue vs in the midst of a number of aduersities. So God sometime striketh priuate men priuatelie with sundrie aduersities, as trouble of minde, losse of friendes, losse of goods, long and daungerous sicknesses, &c. Then is it a fit time for that man to humble himselfe to Almightie God by fasting, and to mourne and to bewayle his sins with a sorowful heart, and to pray vnfeignedlie, saying with the Prophet Dauid, Turne away thy face O Lorde, from my sinnes, and blot out of thy remembrance all mine offences. Againe, when God shall afflict a whole region or country with warres, with famine, with pestilēce, with strange diseases and vnknowen sicknesses, and other such like calamities: then is it time for all states and sorts of people, high and lowe, men, women and children, to humble themselues by fasting, and bewayle their sinfull liuing before God, and pray with one common voice, saying thus, or some other like prayer. Bee fauourable O Lord, bee fauourable vnto thy people, which turneth vnto thee. in weeping, fasting, and praying, spare thy people whom thou hast redeemed with thy precious blood, & suffer not thine inheritance to be destroied and brought to confusion. Psal. 51.

Fasting

Faſting thus vſed with prayer, is of great efficacie, and waigheth much with God. So the angell Raphael tolde Tobias. Tob. 12. It alſo appeareth by that which our Sauiour Chriſt anſwered to his Diſciples, demaunding of him why they coulde not caſt forth the euil ſpirit out of him that was brought vnto them. This kinde (ſaith hee) is not caſt out but by faſting and prayer. How auaileable faſting is, how much it wayeth with God, and what it is able to obtaine at his hand, cannot better be ſet forth, then by opening vnto you and layinge before you ſome of thoſe notable thinges that haue bene brought to paſſe by it. Faſting was one of the meanes whereby Almightie God was occaſioned to alter the thing which hee had purpoſed concerning Ahab, for murdering the innocent man Naboth, to poſſeſſe his Vineyarde. God ſpake vnto Elia, ſaying: Go thy way and ſay vnto Ahab, Haſt thou killed, & 3. Reg. 11. also gotten poſſeſſion? Thus ſaith the Lord, In the place where dogges licked the blood of Naboth, ſhall dogges euen licke thy blood alſo. Behold, I will bring euill vpon thee, and will take away thy poſteritie: yea the dogges ſhall eate him of Ahabs ſtocke that dieth in the citie, & him that dieth in the field ſhall the foules of the ayre eate. This puniſhment had Almightie God determined for Ahab in this worlde, and to deſtroy all the male kinde that was begotten of Ahabs body, beſides that puniſhment which ſhoulde haue happened vnto him in the worlde to come. When Ahab heard this, he rent his clothes, and put

put ſackcloth vppon him, and faſted, and lay in ſackcloth, and went bare foted. Then the worde of the Lord came to Elia, ſaying, ſeeſt thou howe Ahab is humbled before me? Becauſe he ſubmitteth himſelfe before me, I will not bring that euill in his dayes, but in his ſonnes dayes wil I bring it vpon his houſe. Although Ahab through the wicked counſell of Iefabel his wife had committed ſhamefull murder, and againſt all right diſherited & diſpoſſeſſed for euer Naboths ſtocke of that vineyard: yet vpon his humble ſubmiſſion in heart vnto God, which hee declared outwardly by putting on ſackcloth and faſting, god chaunged his ſentence, ſo that the puniſhment which he had determined, fell not vppon Ahabs houſe in his time, but was deferred vnto the dayes of Ioram his ſonne. Heere wee may ſee of what force our outward faſt is, when it is accõpanied with the inward faſt of the mind, which is (as is ſaid) a ſorowfullneſſe of heart, deteſting and bewayling our ſinful doings. The like is to bee ſeene in the Niniuites: For when God had determined to deſtroy the whole citie of Niniue, & the time, which he had appointed, was euẽ now at hande, hee ſent the Prophet Ionas to ſay vnto them: yet fortie dayes, and Niniue ſhalbe ouerthrowne. The people by and by beleeued God, and gaue themſelues to faſting, yea, the king by the aduice of his counſell cauſed to bee proclaymed, ſaying, Let neither man nor beaſt, bullock nor ſheepe taſte any thing, neither feed, nor drink water: But let man and beaſt put on ſackcloth Ionas. 3.

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and crie mightily vnto God, yea, let euery man turne from his euill way, and from the wickednesse that is in their handes. Who can tell if god will turne and repent, and turn away from his fierce wrath, that we perish not? And vpon this their hartie repentance, thus declared outwardlie with fasting, renting of their cloathes, putting on sackcloth, & sprinkling themselues with dust and ashes, the scripture saith, god saw their workes that they turned from their euill waies and God repented of the euill ỹ he had said that hee would do vnto them, and he did it not. Now beloued, ye haue heard first what fasting is, as well that which is outward in the body, as that which is inward in the hart. Ye haue heard also that there are three ends or purposes, whereunto if our outwarde fast bee directed, it is a good worke that God is pleased with. Thirdly hath been declared, what time is most meet for to fast eyther priuately or publikely. Last of all, what thinges fasting hath obteined of God, by the examples of Ahab and the Niniuites. Let vs therfore dearely beloued, seeing there are many more causes of fasting & mourning in these our daies then hath been of many yeres heretofore in any one age, endeuour our selues both inwardly in our hearts, and also outwardly with our bodies diligently to exercise this godly exercise of fasting, in such sort & maner, as the holy prophets, the Apostles, and diuers other deuout persons for their time vsed the same. God is nowe the same God that hee was then, God that loueth righte-

righteouſneſſe, and that hateth iniquitie, God whiche willeth not the death of a ſinner, but rather that he turne from his wickednes, and liue, God ꝑ hath ꝓmiſed to turne to vs. if we refuſe not to turne to him: yea, if wee turne our euill workes from before his eyes, ceaſe to doe euill, learne to doe well, ſeeke to doe right, relæue the oppreſſed, bee a right iudge to the fatherleſſe, defend the widow, breake our bread to the hungry, bring the poore ꝑ wander into our houſe, cloath the naked, and deſpiſe not our brother whiche is our owne fleſhe: then ſhalt thou call (ſayeth the Prophet) and the Lord ſhal anſwere, thou ſhalt crie, and he ſhall ſay, heer am I: yea, God which heard Ahab and the Niniuites, and ſpared them, will alſo heare our praiers, and ſpare vs ſo, that we after their exaꝑple, will vnfeignedly turne vnto him: yea, hee will bleſſe vs, with his heauenly benedictions the time that we haue to tarie in this world, and after the raſe of this mortall life, hee will bring vs to his heauenly kingdome, where we ſhal raigne in euerlaſting bleſſednelle with our Sauiour Chriſte, to whome with the Father and the holy Ghoſte, bee all honour and glory for euer and euer, Amen.

An

An Homilie against gluttonie and drunkennesse.

YE haue heard in the former sermon, welbeloued, the description and the vertue of fasting, with ỹ true vse of the same. Now yee shall heare how foule a thing gluttonie and drunkennesse is before god, the rather to moue you to vse fasting the more diligently. Understand ye therfore, that Almightie God (to the ende that wee might kæpe our selues undefiled and serue him in holinesse and righteousnesse, according to his
Titus.2. worde) hath charged in the scriptures so manie as looke for the glorious appearing of our Sauiour Christe, to leade their liues in all sobrietie modestie, and temperancie. Whereby wee may learne howe necessarie it is for euery Christian that wyll not bee founde unreadie at the com-
Titus.2. ming of our Sauiour Christ, to liue sober minded in this present worlde, forasmuche as otherwise being unredie, he cannot enter with Christ into glory: and beeing unarmed in this behalfe, hee must needes bee in continuall danger of that cruell aduersarie the roaring Lion, against whom the apostle Peter warneth us to prepare
1.Pet.5 our selues in continuall sobrietie, that wee may resist, beeing stedfast in faith. To the intent therfore that this soberneslie may bee vsed in all our behauiour, it shalbe expedient for vs to declare vnto you how much all kind of excesse offendeth the maiestie of Almightie God, & how græuouslie hæ punisheth the immoderate abuse of those his

his creatures which he ordeineth to the maintenance of this our needie life, as meates, drinkes, and apparell. And againe, to shewe the noysome diseases and great mischiefs that commonly do follow them that inordinately giue vp themselues to bee carried headlong with such pleasures as are ioyned either with daintie and ouer large fare, or els with costly and sumptuous apparel.

And first, that you may perceiue how detestable and hatefull all excesse in eating and drynking is before the face of Almightie God, ye shal call to minde what is written by Saint Paule to the Galathians, where he numbreth gluttony and drunkennesse among those horrible crimes, with the which (as he saith) no man shall inherite the kingdome of heauen. He reckoneth them among the deeds of the flesh, and coupleth them with idolatrie, whoredome, and murder, which are the greatest offences that can bee named among men: for the first spoyleth God of his honour, the second defileth his holy temple, that is to wit, our owne bodies, the third maketh vs companions of Caine in the slaughter of our brethren, & who so committeth them, as S. Paul saith, cãnot inherite the kingdome of God. Certainly, that sin is very odious & lothsome before the face of god, which causeth him to turne his fauourable countenance so farre from vs, that hee would cleane barre vs out of the doores, and disherite vs of his heauenly kingdome. But hee so much abhorreth al beastly banquetting, that by his sonne our Sauiour Christe in the Gospell he Galat. 5.

he declareth his terrible indignation against al belly Goddes, in that hee pronounceth them accursed, saying, Woe bee to you that are full, for ye
Luk. 6. shall hunger. And by the Prophete Esaias hee
Esaias 5. cryeth out, Woe bee to you that rise vp early to giue your selfe vnto drunkennesse, and set all your minds so on drunking, that ye sit sweating thereat vntill it be night. The Harpe, the Lute, shalme, and plentie of wine are at your feasts, but the workes of the Lorde yee doe not behold, neither consider the workes of his handes. Woe bee vnto you that are strong to drinke wine, and are mightie to aduaunce drunkennesse. Heere the prophet plainlie teacheth, that feasting and banquetting maketh men forgetful of their duetie towardes God, when they giue themselues to all kindes of pleasures, not considering nor regarding the workes of the Lord, who hath created meates and drinkes, as Saint Paule saith,
1. Tim. 4. to bee receiued thankfully of them that beleeue and knowe the truth. So that the very beholding of these creatures (being the handie worke of Almightie God) might teach vs to vse them thankefully as God hath ordeyned. Therefore they are without excuse before God, whiche eyther filthilie feede themselues, not respecting the sanctification which is by the word of God and prayer, or els vnthankefully abuse the good creatures of God by surfetting and drunkennesse, for as much as Gods ordinaunces in his creatures plainely forbiddeth it. They that giue themselues therefore to bybbing and banquetting

being

being without all consideration of Gods iudgements, are sodainly oppressed in the day of vengeance. Therefore Christ saith to his disciples. take hede to your selues, least at any time your heartes be ouercome with surfeiting and drunkennesse, and cares of this worlde, and so that day come on you vnwares. Wholoeuer then will take warning at Christ, let him take hæde to himselfe, least his hart being ouerwhelmed by surfeiting and drowned in drunkennes he be taken vnwares with that vnthriftie seruant, which thinking not on his maisters comming, began to smite his felowe seruants, and to eate, and drinke, and to be drunken, and bæing suddenly taken, hath his iust reward with vnbelæuing hipocrites. They that vse to drinke dæpely, and to fæde at full (wallowing themselues in all kinde of wickednesse) are brought a sleepe in that slumbring forgetfulnesse of gods holy will and commaundements. Therfore almightie GOD cryeth by the prophet Ioell: Awake ye drunkardes, wæpe and howle all yee drinkers of wine, because the new wine shalbe pulled from your mouth. Here the Lord terribly threatneth to withdrawe his benefits from such as abuse them, and to pull the cup from the mouth of drunkardes. Here we may learne not to slepe in drunkennesse and surfeting, least God depriue vs of the vse of his creatures, when we vnkindly abuse them. For certainlie the Lorde our God will not onely take awaye his benefites when they are vnthankfully abu

Luke.1.

Luke,21.

Ioell,1.

Gene,3, sed: but also in his wrath & heauy displeasure take vengeance on such as immoderatly abuse them. If our first parents Adam and Eue had not obayed their grædie appetite in eating the forbidden fruite, neither had they lost the fruition of Gods benefites which they then enioyed in Paradise, neyther had they brought so many mischæfes both to themselues, and to all theyr posteritie. But when they passed the bondes that God hath appointed them, as vnworthy of Gods benefits, they are expelled and driuen out of paradise, they may no longer eate the fruits of that garden, which by excesse they had so much abused: As transgressors of gods commaundement, they and their posteritie are brought to a perpetual shame & confusion, and as accused of God, they must now sweate for theyr liuing, which before had abundaunce at theyr pleasure. Euen so, if we in eating & drinking exceede, when GOD of his large liberalitie sendeth plenty, he will sone chaung plenty into scarcenesse: And where as we gloried in fulnesse, he will make vs empty, and confounde vs with penurie, yea, wee shall be compelled to labour and trauaile with paines, in seaking for that which welometime enioyed at ease. Thus the Lorde will not leaue them vnpunished, which not regarding his workes, followe the lustes and appetites of their owne heartes.

Gene,3, Noah, The Patriarch Noah, whome the Apostle calleth the preacher of righteousnesse, a man exceedingly in Gods fauour, is in holy Scripture made

made an example, whereby we may learne to auoide drunkennesse. For when he had powred in wine more then was conuenient, in filthye maner he lay naked in his tent, his priuities discouered. And whereas sometime he was so much estæmed, he is nowe become a laughinge stocke to his wicked son Cham, no smal greefe to Sem and Japheth his other two Sonnes, which were ashamed of their fathers beastlye behauiour. Here we may note that drunkennesse bringeth with it shame & derision, so that it neuer escapeth vnpunished. Lot in like manner, being ouercome with wine, committed abhominable incest with his owne daughters. So will almightie GOD giue our drunkardes, to the shamefull lustes of their owne harts. Here is Lot by drinking fallen so farre beside himselfe, that he knoweth not his owne daughters. Who would haue thought that an olde man in that heauy case, hauing lost his wyfe and all that he had, which had scene euen now Gods vengeaunce in fearefull manner declared on the fiue Cities for their vicious liuinge should be so farre past the remembrance of hys duety? But men ouercome with drinke, are altogether mad as Seneca saith. Hee was deceyued by his daughters: but nowe many deceiue themselues, neuer thinkinge that GOD by his terrible punishmentes wyll bee auenged on them that offende by excesse. It is no small plague that Lotte purchased by hys Drunkennesse: For hee had coppulaty-

Lot,

Epist. 84.

cion most filthye with his owne Daughters, which conceiued thereby, so that the matter is brought to lyght, it can no longer bee hidde. Two incestious childzen are borne, Ammō and Moab, of whom came two nations, the Ammonites and Moabites, abhorred of God, and cruell aduersaries to his people the Israelits. Loe Lot hath gotten to himselfe by drinking, sorrowe and care, with perpetuall infamie and repzoch vnto the worldes ende. If GOD spared not his seruant Lot, being otherwise a godly man nephewe vnto Abraham, one that entertained the Angels of GOD: What wil he dw to these beastlye belly slaues, which voide of all godlinesse or vertuous behauiour, not once but continually day and night, giue themselues wholy
2, Sam, 13. to bibbing and banquetinge? But let vs yet further beholde the terrible examples of Gods indignation against suche as grædely follow
Ammon. theyr vnsatiable lustes. Ammon the sonne of Dauid, feastinge himselfe with his brother Absolon, is cruelly murdered of his owne brother. Holophernes, a valiant and mightie captaine, being ouerwhelmed with wyne, had his head
Iudith, 19. stricken from his shoulders by ỹ sæly womā Iudith. Simon the hie priest & his two sons Matthathias and Iudas, being entertayned of Ptolomie
1, Mac, 18 the sonne of Abobus, who had before maried Simons daughter, after much eating and drinking, were traiterouslie murdered of their
Exo, 32. owne kynseman. If the Israelites had not giuen themselues to belly cheare, they had ne-

uer

uer so often fallen to idolatrie. Neither woulde we at this day be so addicte to superstitiō, were it not that we so much estæmed the fillinge of our bellies. The Israelites when they serued Idolles, sate downe to eate and drinke, and rose againe to play, as the scripture reporteth. Ther fore sæking to serue their bellies, they forsooke the seruice of ỹ lord their god. So are we drawn to consent vnto wickednes, when our heartes are ouerwhelmed by drūkennesse and feasting So Herode setting his minde on banquetting, was content to graunt, that ỹ holy man of god John Baptist, shold be beheaded at the request of his whores daughter. Had not the rich glutton bæne so grædily giuen to the pampering of his belly, he would neuer haue bæne so vnmercifull to the pore Lazarus, neither had he felte the torments of vnquenchable fire. What was the cause that God so horribly punished Sodom and Gomorrha? was it not their proud banquetting and continual idlenes, which caused them to be so lewde of life, and so vnmercifull towardes the pore? What shal we now thinke of the horrible excesse, wherby so many haue perished and bene brought to destruction? The great Alexander after that he had conquered the whol world, was himselfe ouercome by drunkennes, insomuch ỹ being drunken, he slew his faithful frænd Clitus, whereof when he was sober, he was so much ashamed, that for anguish of hart he wished death. Yet withstanding, after this he left not his banquetting, but in one night

1. Cor, 10.

Math, 14.

Luke, 16.

Ezec. 16.

Alexan.

ſwilled in ſo much wine, that he fell into a feuer and when as by no meanes he would abſteine from wine, with in fewe dayes after in miſerable ſort he ended his life. The conquerer of the whole worlde is made a ſlaue by exceſſe, and becommeth ſo madde that hee murdereth his deare frænde, he is plagued with ſorrowe, ſhame, and græfe of heart for his intemperauncie, yet can he not leaue it, he is kept in captiuitie, and he which ſometime had ſubdued many is become a ſubiect to the vile belly. So are dru̅kards and gluttons altogether without power of themſelues. and the more they drinke, the drier they ware, one banquet prouoketh another, they ſtudie to fill their græedy ſtomackes. Therefore it is commonly ſayde, A drunken man is alwaies drie, and A gluttons gut is neuer filled. Unſatiable truelie are the affections and luſts of mans heart, and therefore we muſt learne to bridle them with the feare of God, ſo that wee yælde not to our owne luſts, leaſt we kindle Gods indignation againſt our ſelues, when we ſæke to ſatiſfie our beaſtly appetite. Saint Paule teacheth vs, whether we eate or drinke or whatſoeuer we dw, to doo all to the glorie 1, Cor, 10 God. Where he appoynted, as it were by a meaſure, howe much a man may eate and drinke: that is to wit, ſo much that the minde be not made ſluggiſh by cramming in meate, and powring in drinke, ſo that it cannot lift vppe it ſelfe to the glorye and prayſe of God. Whatſoeuer he bæ then, that by any drinking makes hym-

ſelfe

selfe vnlustie to serue God, let him not thinke to escape vnpunished.

We haue heard how much almighty God detesteth the abuse of his creatures, as he himselfe declareth, aswell by his holy worde, as also by the fearefull examples of his iuste iudgement. Nowe if neyther the worde of GOD can restraine our raginge lustes and grædye appetites, neyther the manifest examples of Gods vengeaunce, feare vs from riotous and excessiue eating and drinking, let vs yet consyder the manifold mischæfes that procæde there of, so shall we knowe the tree by the fruites. It hurteth the body, it infecteth the minde, it wasteth the substance, and is noyful to the neyghbours. But who is able to expresse the manyfolde daungers and inconueniences that followe of intemperate dyet? Ofte commeth sodayne death by banquetting, sometime the members are dissolued, and so the whole bodye is brought into a miserable state. He that eateth & drynketh vnmeasurably kindleth oft tymes such an vnnaturall heate in hys body, that his appetite is prouoked thereby to desire more then it shoulde, or else it ouercommeth his stomacke, and filleth all the body full of sluggishnesse, maketh it vnlustye and vnfitte to serue either GOD or man, not nourishing the body, but hurtinge it: and last of all, bring many kindes of incurable diseases, wherof ensueth some times desperate death. But what should I næd

to ſay any more in this behalfe: For except God bleſſe our meates, and gyue them ſtrength to fede vs: againe, except GOD giue ſtrength to nature to digeſt, ſo that we may take profite by them, either ſhall we filthyly vomit them vp againe, or els ſhall they lie ſtinking in our bodies, as in a lothſome ſinke or chanell, and ſo diuerſly infect the whole body. And ſurely the bleſſing of God is far from ſuch as vſe riotous banquetting, that in theyr faces be ſometimes ſeene the expreſſe tokens of this intemperancie: as Salomon noteth in his Prouerbes. To whom is woe (ſaith he) to whome is ſorowe? to whome is ſtrife? to whome is brawling? to whom are woundes without cauſe? and for whom is the redneſſe of eies? euen to them that tarry long at the wine. Marke (I beſeech you) the terrible tokens of Gods indignation: Woe, & ſorow, ſtrife, and brawling, wounds without cauſe, diſfigured face, and redneſſe of eyes are to be loked for, when men ſet themſelues to exceſſe and gurmandiſe, deuiſing all meanes to encreaſe theyr greedy appetits by tempering the wine, and ſawcing it in ſuch ſort, that it may be more delectable and pleaſant vnto thē. It were expedient that ſuch delicate perſons ſhould be ruled by Salomon, who in conſideration of the foreſayd inconueniences, forbiddeth the very ſight of wine. Looke not vppon the wine (ſayth he) when it is redde, and when it ſheweth hys colour in the cuppe, or goeth downe pleaſauntly: for in the ende thereof it

Prou. 23.

will

will bite lyke a serpent, and hurt lyke a cockatrice, Thine eyes shall looke vppon strange women, and thine heart shall speake lewd things and thou shalt bee as one that slæpeth in the middes of the sea, and as he that slæpeth in the toppe of the maste. They haue stricken me (thou shalt say) but I was not sicke, they haue beaten me, but I felt it not, therefore will I sæke it yet still. Certainely that must nædes be verie hurtfull which biteth and infecteth like a poisoned Serpent, whereby men are brought to to filthie fornication, which causeth the heart to deuise mischæfe. He doubtlesis in great danger that slæpeth in the middest of the Sea, forsoone he is ouerwhelmed with waues. Hee is like to fall sodainly that slæpeth in the toppe of the maste. And surelie hee hath loste his senses, that cannot fæle when he is stricken, that knoweth not when hæ is beaten. So, surfetting and drunkennesse bites by the belly, and causeth continuall gnawinge in the stomacke, bringes men to whoredome and lewdnesse of heart, with daungers vnspeakeable: so that men are bereaued and robbed of their senses, and are altogether without power of themselues. Who seeth not now the miserable estate whereinto men are brought, by these foule filthie monsters, gluttonie and drunkennesse. The body is so much disquieted by them, that as Iesus the Sonne of Sirach affirmeth, the vnsatiable fæder neuer slæpeth quietly, such an vnmeasurable heat is kindled, wherof ensueth

con-

Eccle.31. continuall ache and paine to the whole bodye. And no leſſe truely the minde is alſo annoied by ſurfeting bankets: For ſometimes mē are ſtricken wᵗ frency of mind and are brought in maner to mere madnes ſome war ſo brutiſh & blockiſh, that they become altogether voyd of vnderſtanding. It is an horrible thing that any mā ſhold maime him ſelfe in any mēber: but for a man of

Oſee,4. his own accord to bereaue himſelf of his wits, is a miſchæfe intollerable. The Prophete Oſee in the fourth Chapter ſayth, that wine and drunkenneſſe taketh awaye, the heart. Alas then, that any man ſhoulde yælde vnto that, whereby he might bereaue himſelfe of the poſſeſſion of his owne heart. Wine and women

Eccle,19. leade wiſe men out of the way, and bring men of vnderſtanding to reproofe and ſhame, ſayth

Eccle,31. Jeſus the ſonne of Syrach. Yea he aſketh what is the life of man that is ouercome with drunkenneſſe. Wine dronken with exceſſe, maketh bitterneſſe of minde, and cauſeth brawling and ſtrife. In Magiſtrates it cauſeth crueltie in ſtæd of iuſtice, as that wiſe philoſopher Plato perceiued right well, when he affirmed that a dronken man hath a tyrannous heart, and therefore wil rule at his pleaſure, contrary to right and reaſon. And certainely drunken-

Prou,31. neſſe maketh men forget both lawe and equity, which cauſed king Salomon ſo ſtraightly to charge that no wine ſhold be giuen vnto rulers leaſt peraduenture by drinking, they forget what the lawe appointeth them, and ſo chang

the

the iudgement of all thy children of the poore. Therefore amonge all sortes of men excessiue drinking is most intollerable in a Magistrate or man of authoritie, as Plato sayth: For a drunkarde knoweth not where he is himselfe. If then a man of authoritie should be a drunkard, alas: how might he be a guide vnto other men, standing in nede of a gouernour himselfe? Besides this a drunken man can keepe nothing secrete: many fonde, foolishe and filthy wordes are spoken whē men are at their banketts. Drunkennesse (as Seneca affirmeth) discouereth all wickednesse, and bringeth it to lyght, it remoueth all shamefastnesse, and encreaseth all mischefe. The proude man being drunken, vttereth his pride, the cruell man his crueltie, and the enuious man his enuie, so that no vice can lye hid in a drunkarde. Moreouer, in that hee knoweth not himselfe, hee fumbleth and stambereth in his speache, staggereth to and fro in his going, beholdeth nothing stedfastly w̄ his staring eies, beleaueth ẏ the house runneth roūd about him. If it is euident that the minde is brought cleane out of frame by excessiue drinking, so that whosoeuer is deceiued by wine or stronge drinke, becommeth as Salomon saith a mocker, a madde man, so that he can neuer be wise. If any man thinke that he may drinke much wine, & yet be wel in his wits, he may as wel suppose, as Seneca saith, ẏ when he hath drunken poisō, he shal not die. For whersoeuer excessiue drinking is, there must nedes follow pertur

De repu, lib, 3.

Prou, 2.

bation

on of minde, and where the belye is stuffed with daintye fare, there the minde is oppressed with slouthfull sluggishnesse. A full belly maketh a grosse vnderstanding, saith Saint Barnarde, and much meate maketh a weary mind But alas, nowe a dayes men passe litle either for body or minde: so they haue worldly wealth and richesse aboundaunte to satisfie their vnmeasurable lustes, they care not what they do. They are not ashamed to shewe theyr drunken faces, and to play the madde men openly. They thinke themselues in good case, and that all is well with them, if they be not pinched by lacke and pouertie. Least any of vs therefore might take occasion to flatter himselfe in this beastly kinde of excesse, by the abundance of richesse, let vs call to minde what Salomon writeth in the 21. of hys Prouerbes. He that loueth wine & fat fare, shal neuer be rich, saith he. And in the 23. Chapter, he maketh a vehement exhortatyon, on this wise. Kæpe not company with drunkardes and gluttons for the glutton and drunkard shall come to pouertie.

Ad sororem ser. 24.

Prou. 21.

Prou, 23.

He that draweth his patrimonie through hys throte, and eateth and drinketh more in one houre or in one day, then he is able to earne in a whole weeke, must deeds be an vnthrifte, and come to beggery. But some wil say, what nede any to finde fault with this? He hurteth no mã but himself, he is no mans foe but his own. In deed I know this is cõmonly spoken in defence of these beastly belly gods, but it is easy to se how

hurtfull

full they are, not only to themselues, but also to the common wealth, by their example. Euerye one that meeteth them, is troubled with brawling and contentious language, and oft times raging in beastly lustes, lyke fedde horses, they neygh on theyr neighbours wyues, as Ieremie sayth, and defyle theyr children and daughters Their example is euyll to them among whom they dwell, they are an occasion of offence to many, and whiles they waste theyr substance in banquettinge, theyr owne houshold is not prouided of thinges necessary, theyr wiues and their children are euil entreated, they haue not wherewith to releeue theyr poore neighbours in tyme of necessitie, as they might haue, if they liued soberly. They are vnprofitable to the common wealth. For a drunkarde is neither fytte to rule, nor to bee ruled. They are a slaunder to the Churche or congregation of Christ and therefore Saint Paule doth excommunicate them among whoremongers, idolaters, couetous persons, and extorcioners, forbidding Christians to eate with any such. Let vs therfore, good people, eschew euery one of vs, all intemperancy, let vs loue sobriety and moderate dyet, oft giue our selues to abstinencie and fasting, wherby the minde of man is more lifte vp to GOD, more ready to all godly exercises, as prayer, hearing and reading of Gods worde, to his spirituall comfort. Finally, whosoeuer regardeth the health and safetie of his owne bodye, or wisheth alwayes to be well in hys witts

1, Tim, 5.

in his wittes, or desireth quietnesse of mynde, and abhorreth furie and madnesse, hee that would be riche, and escape pouertie, hee that is willing to liue without the hurte of his neighbour, a profitable member of the common wealth, a Christian without slaunder of Christ and his Church: let him auoyde all riotous and excessiue banquetting, let him learne to keepe such measure as behoueth hym that professeth true godlines, let him followe Saint Paules rule, and so eate and drinke, to the glory and praise of God, who hath created all things to be soberly vsed with thankesgiuing, to whome be all honour and glorie for euer, Amen.

WHere yᵉ haue heretofore bene excited to vſe temperaunce of meates and drinkes, and to auoide the exceſſe thereof, many wayes hurtfull to the ſtate of the common wealth, and ſo odious before almighty God, beeing the author and giuer of ſuch creatures, to comforte and ſtabliſh our fraile nature with thanks vnto hym, and not by abuſing of them to prouoke his liberality to ſeuere puniſhing of ỹ diſorder In lyke manner it is conuenient that ye be admoniſhed of another foule and chargeable exceſſe: I meane, of apparell, at theſe dayes ſo outragious, that neyther almighty God by his woorde can ſtaye our proude curioſitie in the ſame, neither yet godly and neceſſarie lawes, made of our princes, and oft repeated with the penalties, can bridle this deteſtable abuſe, whereby both God is openly contemned, and the princes lawes manifeſtlye diſobeied, to the great ill of the Realme. Wherefore, that ſobrietye alſo in this exceſſe may bee eſpied amonge vs, I ſhall declare vnto you, both the moderate vſe of apparell, approoued by God in his holy word, & alſo the abuſes therof, which he forbiddeth & diſalloweth, as it may appeare by the inconueniences which daily encreaſe, by the iuſt iudgment of God, where ỹ meaſure is not kept

kept, which he himselfe hath appointed. If we consider the ende and purpose whereunto almighty God hath ordayned his creatures, we shall easily perceiue that he alloweth vs apparell, not onely for necessities sake, but also for an honest comelines. Euen as in herbes, trees, and sundry fruites, we haue not onely dyuers necessary vses, but also the pleasant sight and swete smell, to delight vs withall, wherein we may behold the singuler loue of GOD towardes mankinde, in that hee hath prouided both to relæue our necessities, and also to refresh our senses with an honest and moderate recreation. Therfore Dauid in the Ciiii. psalme confessing Gods carefull prouidence, sheweth that God not onely prouideth thinges necessary for men, as hearbes and other meates, but also such thinges as may reioyce and comfort, as wine to make glad the hart, oyles and ointmentes to make the face to shine. So that they are altogether paste the limites of humanitie, which yælding only to necessity, forbid the lawfull fruition of Gods benefites. With whose tradicions we may not be ledde, if we giue eare to S. Paule, who writinge to the Colossians, willing them not to harken vnto such men as shall say touche not, tast not, handle not, superstitiously bereauinge them of the fruition of Gods creatures. And no lesse truely ought we to beware, least vnder pretence of Christian liberty, we take licence to do what we list aduancing our selues in sumptuous apparel, and despising

Psal, 104.

Colossi, 2.

spilling other, preparing our selues in fine brauerie, to wanton, lewde, and vnchaste behauiour. To the auoidyng wherof, it behoueth vs to bee mindfull of foure lessons, taught in holy Scripture, whereby wee shall learne to temper our selues, and to restraine our immoderate affections, to that measure which god hath appointed. 4. Lessons.

The first is, that we make not prouision for the flesh, to accomplish the lustes thereof, with costlie apparell, as the harlot did, of whom Salomon speaketh, Prouerbs the seuenth, which perfumed her bed, & deckt it with costly ornaments of Egypt, to the fulfilling of her lewde lust: but rather ought wee by moderate temperaunce to cut of all occasions whereby the flesh might get the victorie. The second is written by S. Paule in the vii. Chapter of his first Epistle to the Corinthes, where hee teacheth vs to vse this worlde, as though wee vsed it not. Whereby hee cutteth away not only all ambition, pride, and vaine pompe in apparell: but also al inordinate care and affection, which withdraweth vs from the contemplation of heauenly things, and consideration of our dutie towards God. They that are much occupied in caring for thinges pertayning to ꝑ bodie, are most commōly negligent & careless in matters concerning the soule. Therfore our Sauiour Christe willeth vs not to take thought what wee shall eate, or what wee shall drinke, or wherewith wee shall bee clothed, but rather to seeke the kingdome of God, and the righteousnesse thereof. Whereby wee may learn

I Rom. 13.

Pro. 7.

1. Cor. 7.

Mat. 6.

to beware, least we vse those things to our hinderaunce, which God hath ordeined for our comfort and furtheraunce, towardes his kingdome.

3 The third is, that we take in good part our estate and condition, and content our selues with that which God sendeth, whether it be much or little. He that is ashamed of base and simple attyre, will be proud of gorgeous apparell, if he may get it; We must learne therefore of the Apostle Saint Paule both to vse plentie, and also to suffer penury, remembring that we must yeld accountes of thinges which we haue receiued, vnto him who abhorreth all excesse, pride, ostentation, and vanitie, who also vtterly condemneth and disalloweth whatsoeuer draweth vs from our dutie towardes God, or diminisheth our charitie towardes our neighbours and children, whom we ought to loue as our selues.

Phil. 4.

4 The fourth and last rule is, that euery man behold and consider his own vocation, in asmuch as God hath appointed euerie man his degree and office, within the limits whereof it behoueth him to keepe himselfe. Therefore all may not looke to weare like apparell, but euery one according to his degree, as god hath placed him. Which, if it were obserued, many a one doubtles shoulde bee compelled to weare a russet coate, which now ruffleth in silkes and veluets, spending more by the yeare in sumptuous apparell, then their fathers receiued for the whole reuenue of their landes. But alas, now adaies how many may we behold occupied wholy in pam-

pering

pering the flesh: taking no care at all, but only
lie how to decke themselues, setting their affec-
tion altogether on worldly braueric, abusing
Gods goodnesse, when hee sendeth plentie, to sa-
tisfie their wanton lustes, hauing no regard to
the degree wherein God hath placed them. The
Israelites were contented with such apparel as Deut. 29.
God gaue them, although it were base and sim-
ple: And God so blessed them, that their shoes &
cloathes lasted them fortie yeeres, yea, and those
cloathes which their fathers had worne, their
children were contented to vse afterwarde. But
wee are neuer contented, and therefore we pros-
per not, so that most commonly, hee that ruffleth
in his Sables, in his fine furred gowne, corked
slippers, trimme buskins, and warme mittons,
is more readie to chill for colde then the poore la-
bouring man, which can abyde in the fielde all
the day long, when the North winde blowes,
with a fewe beggarly clowtes about him. Wee
are loath to weare such as our fathers haue left
vs, wee think not that sufficient or good enough
for vs. Wee must haue one gowne for the day, a-
nother for the night, one long, another short, one
for Winter, another for Somer, one through fur-
red, another but faced, one for the working day,
another for the holy day, one of this colour, ano-
ther of that colour, one of cloath, another of silke,
or damaske, Wee must haue change of apparell,
one afore dimer, another after, one of the Spa-
nish fashion, another Turkie: and to be briefe, ne-
uer content with sufficient. Our Sauior Christ Mat. 10.

had hys Diſciples they ſhoulde not haue two coates: but the moſt men, farre vnlike to his ſcholliers, haue their preſſes ſo full of apparell, that many knowe not howe many ſortes they haue. Which cauſed ſaint James to pronounce this terrible curſe againſt ſuch wealthie worldlings, Goe to yee rich men, weepe and houle on your wretchednesſe that ſhall come vppon you, your riches are corrupt, and your garmentes are moth eaten, yee haue liued in pleaſure on the earth, and in wantonneſſe, yee haue nouriſhed your heartes, as in the day of ſlaughter. Marke I beſeech you, Saint James calleth them miſerable, notwithſtanding their riches and plentie of apparell, foraſmuch as they pamper their bodies, to their owne deſtruction. What was the rich glutton the better for his fine fare & coſtly apparel? Did not hee nouriſh himſelf to be tormented in hell fyre? Let vs learne therefore to content our ſelues, hauing foode and rayment, as Saint Paule teacheth, leaſt deſiryng to bee enriched with abundance, wee fall into temptations, ſnares, and many noyſome luſtes, whiche drowne men in perdition and deſtruction. Certainely ſuche as delight in gorgeous apparell, are commonly puffed vppe with pride, and filled with diuers vanities. So were the daughters of Sion and people of Jeruſalem, whome Eſaie the Prophete threateneth, becauſe they walked with ſtretched out neckes and wandering eyes, mincing as they went, and nicely treading with their feete, that Almightie God

Iacob. 5.

Luk. 16.

1. Tim. 6.

Eſaias. 3.

woulde

woulde make their heads baulde, and discouer their secrete shame. In that day, sayth hee, shall the Lorde take away the ornament of the slippers, and the caules, and the round attyres, and the swœte balles, and the bracelets, and the attyres of the head, and the sloppes, and the head bandes, and the tablets, and the eareringes, the ringes, and the muflers. the costly apparell, and the bales, and wimples, and the crisping pins, and the glasses, and the fine linnen, and ỹ hoods, and the lawnes. So that Almighty God would not suffer his benefites to bee vainely and wantonlie abused, no not of that people whom hee most tenderly loued, and hath chosen to himselfe before all other. No lesse truely is the vanitie that is vsed among vs in these dayes. For the proude and hautie stomackes of the daughters of England, are so maintained with diuers disguised sortes of costly apparell, that as Tertullian an auncient father saith, there is left no difference in apparell betweene an honest matrone and a common strumpet. Yea many men are become soeffeminate, that they care not what they spende in disguising themselues, euer desiring new toyes, and inuenting new fashions. Therefore a certaine man that woulde picture euerye countrie man in his accustomed apparell, when hee had painted other nations, hee pictured the English man al naked, and gaue him cloath vnder his arme, and bad him make it himself as he thought best, for hee changed his fashion so often that hee knewe not how to make it.

Apolog. con. gentes cap. 6.

Thus with our phantaſticall deuices, wee make our ſelues laughing ſtockes to other nations, while one ſpendeth his patrimonie vppon pounces and cuttes, another beſtoweth more on a daunсing ſhyrt, then might ſuffice to buie him honeſt and comely apparel for his whole bodie. Some hang their reuenues about their necks, ruffling in their ruffes, and many a one ieoperdeth his beſt ioynt, to maintaine him ſelfe in ſumptuous rayment. And euery man, nothing conſidering his eſtate and condition, ſæketh to excell other in coſtly attyre. Whereby it commeth to paſſe, that in abundaunce and plentie of all thinges, wee yet complaine of want and penurie, while one mã ſpendeth that which might ſerue a multitude, and no man diſtributeth of the abundance which hee hath receiued, and all men exceſſiuely waſte that which ſhoulde ſerue to ſupplie the neceſſities of other. There hath bæne very good prouiſion made againſt ſuch abuſes, by diuers good and wholeſome lawes, whiche if they were practiſed as they ought to bee of all true ſubiects, they might in ſome part ſerue to diminiſh this raging and riotous exces in apparel. But alas, there appeareth amongſt vs little feare and obedience either of God, or man. Therefore wee muſt needes looke for Gods fearefull vengeance from heauen, to ouerthrow our preſumption and pride, as hee ouerthrewe Herode, who in his royall apparell, forgetting God, was ſmitten of an Angell, and eaten vp of wormes. By which terrible example, God

The cauſe of death.

Acts. 12.

hath

hath taught vs that wee are but wormes meat, although wee pamper our ſelues neuer ſo much in gorgeous apparell.

Heere wee may learne that which Jeſus the ſonne of Sirach teacheth, not to bee proude of cloathing and rayment, neither to exalt our ſelues in the day of honour, becauſe the workes of the Lord are wonderfull, and glorious, ſecret, and vnknowen, teaching vs with humbleneſſe of minde, euery one to bee mindfull of the vocation whereunto God hath called him. Let chriſtians therefore endeuour themſelues to quench the care of pleaſing the fleſh, let vs vſe the benefites of God in this worlde, in ſuch wiſe, that we bee not too muche occupied in prouiding for the bodie. Let vs content our ſelues quietly with that whiche God ſendeth, bee it neuer ſo little. And if it pleaſe him to ſende plentie, let vs not waxe proude thereof, but let vs vſe it moderatelye, as well to our owne comforte, as to the releefe of ſuch as ſtand in neceſſitie. Hee that in abundance and plentie of apparel, hideth his face from him that is naked, deſpiſeth his own fleſh, as Eſay the Prophete ſaieth. Let vs learne to knowe our ſelues, & not to deſpiſe other, let vs remember that wee ſtande all before the Mateſtie of Almightie God, who ſhal iudge vs by his holy worde, wherein hee forbiddeth exceſſe, not only to men, but alſo to womē. So that no man can excuſe themſelues of what eſtate or condition ſoeuer they bee.

Eccle. 11.

Eſai. 58.

Let vs therefore preſent our ſelues before his throne, as Tertullian exhorteth, with the ornamentes whiche the Apoſtle ſpeaketh of, Epheſians the ſixt Chapter, hauing our loynes gyrt about with the veritie, hauing the breaſt plate of righteouſneſſe, and ſhod with ſhoes prepared by ỹ Goſpell of peace. Let vs take vnto vs ſimplicitie, chaſtitie, and comelineſſe, ſubmitting our neckes to the ſweete yoke of Chriſt. Let women bee ſubiect to their huſbandes, and they are ſufficiently attired, ſaith Tertullian. The wife of one Philo an Heathen Philoſopher, being demaunded why ſhee ware no golde: ſhee anſwered, that ſhee thought her huſbands vertues ſufficient ornaments. How much more ought chriſtian women, inſtructed by the worde of God, to content themſelues in their huſbands? Yea, how much more ought euery chriſtian to content himſelfe in our Sauiour Chriſte, thinking himſelfe ſufficiently garniſhed with his heauenlie vertues? But it will bee heere obiected and ſaide of ſome nice and vaine women, that all which we do in painting our faces, in dying our hayre, in embawming our bodies, in decking vs with gay apparell, is to pleaſe our huſbandes, to delight his eyes, and to retaine his loue towardes vs. O vaine excuſe, & moſt ſhamefull anſwere, to the reproche of thy huſbande. What couldeſt thou more ſay to ſet out his fooliſhneſſe, then to charge him to be pleaſed and delighted with the diuels tyre? Who can paint her face & curle her hayre, and change it into an vnnaturall colour,

Ephe. 6.

Mat. 11.

but

but therein doth worke reprowfe to her maker, who made her? As though she coulde make her selfe more comely then God hath appoynted the measure of her beautie. What doe these women, but goe about to reforme that which God hath made? not knowing that all things naturall is the worke of God, and things disguised and vnnaturall bee the workes of the Diuell. And as though a wise and a Christian husband shoulde delight to see his wife in such painted and florishished visions, whiche common harlots most lie do vse, to traine therwith their louers to naughtinesse, as though an honest woman coulde delight to bee like to an harlot for pleasing of her husband. Nay, nay, these be but vain excuses of suche as goe about to please rather others then their husbandes. And suche attyres bee but to prouoke her to shew her selfe abroad to entice others: a worthie matter. Shee must keepe debate with her husbande to maintaine suche apparell, whereby shee is the worse huswife, the seldomer at home to see her charge, and so neglecte his thrifte, by giuing great prouocation to her household to waste and wantonnesse, while shee must wander abroad to shew her own vanitie, and her husbandes foolishnesse. By whiche her pride, shee stirreth vppe muche enuie of others, which bee so vainely delighted as shee is. Shee doth but deserue mocks and scornes, to set out al her commendation in Jewish and Ethnicke apparell, and yet brag of her Christianitie. Shee doth but waste superfluously her husbandes

stocke

ſtocke by ſuch ſumptuouſneſſe, and ſometimes is the cauſe of much briberie, extortion, and deceit, in her huſbandes occupying, that ſhee may bee the more gorgeouſly ſette out to the ſight of the vaine worlde, to pleaſe the diuels eyes, and not Gods, who giueth to euery creature ſufficient and moderate comelineſſe, wherwith we ſhould bee contented if we were of God. What other thing doſt thou by thoſe meanes, but prouoke ſt other to tempt thee, to deceiue thy ſoule, by the bait of thy pompe and pride? What els doſt thou but ſetteſt out thy pride, and makeſt of the vndecent apparel of thy body, the diuels net, to catch the ſoules of them which beholde thee? O thou woman, not a Chriſtian, but worſe then a Panim, thou miniſter of the Diuell: Why pampereſt thou that carren fleſhe ſo high, which ſometime doth ſtincke & rot on the earth as thou goeſt? Howſoeuer thou perfumeſt thy ſelfe, yet cannot thy beaſtlineſſe be hidden or ouercome with thy ſmelles and ſauors, which do rather deforme & miſhape thee, then beautifie thee. What meant Salomon to ſay of ſuch trimming of vaine women, when he ſaid, A fair woman without good maners and conditions, is like a Sowe which hath a ring of gold vpon her ſnout? but that the more thou garniſh thy ſelfe with theſe outward blaſtings, the leſſe thou careſt for the inward garniſhing of thy minde, and ſo doeſt but defyle thy ſelfe by ſuch aray, and not beautifie thy ſelfe? Heare, heare, what Chriſtes holy Apoſtles doe write, Let not the outwarde apparell of wo-

men

men (ſaieth Saint Peter) bee decked with the brayding of hayre, with wrapping on of gold, or goodly cloathing: but let the minde, and the conſcience, which is not ſeene with the eyes, be pure and cleane, that is, ſaith hee, an acceptable and an excellent thing before God. For ſo the olde auncient holy women attyred themſelues, and were obedient to their husbandes. And Saint Paule ſaith, that women ſhould apparell themſelues with ſhamefaſtneſſe and ſoberneſſe, and not with braides of their hayre, or gold, or pearl, or precious cloathes, but as women ſhoulde doe which will expreſſe godlineſſe by their good outward workes. If yee wil not keep ỳ Apoſtles precepts, at the leaſt let vs heare what Pagans, which were ignorant of Chriſt, haue ſaid in this matter. Democrates ſaith, The ornament of a woman, ſtandeth in ſcarcitie of ſpeech and apparel. Sophocles ſaith of ſuch apparell thus, It is not an ornament, O thou fole, but a ſhame and a manifeſt ſhew of thy follie. Socrates ſaith, that that is a garniſhing to a woman, which declareth out her honeſtie. The Grecians vſe it in a Prouerbe: It is not golde or pearle which is a beautie to a woman, but good conditions.

And Ariſtotle biddeth that a woman ſhoulde vſe leſſe Apparell then the law doth ſuffer. For it is not the goodlineſſe of apparell, nor the excellencie of beautie, nor the abundance of gold, that maketh a woman to bee eſteemed, but modeſtie, and diligence to liue honeſtlie in all thynges. This outragious vanity is now grown ſo far,

that

that there is no ſhame taken of it. Wee reade in hiſtories, that when king Dyoniſius ſent to the women of Lacedemon riche robes, they aunſwered and ſaide, that they ſhall doe vs more ſhame then honour: and therefore refuſed them. The women in Rome in old time abhorred that gay apparell which king Pirrhus ſent to them, and none were ſo greedie and vayne to accept them. And a law was openly made of the Senate, and a long time obſerued, that no woman ſhoulde weare ouer halfe an ounce of golde, nor ſhoulde weare clothes of diuers colours. But perchance ſome daintie dame will ſay and aunſwere mee, that they muſt doe ſome thing to ſhewe their byrth and blood, to ſhew their husbandes riches: as though nobilitie were chiefly ſeene by theſe thinges, which bee common to thoſe whiche bee moſt vile, as though thy husbandes riches were not better beſtowed then in ſuch ſuperfluities, as though when thou were chriſtened, thou didſt not renounce the pride of this worlde, and the pompe of the fleſhe. I ſpeake not againſt conuenient apparell for euery eſtate agreeable: but againſt the ſuperfluity, againſt the vain delight to couet ſuch vanities, to deuiſe newe faſhions to feede thy pride with, to ſpend ſo much vppon thy carkaſſe, that thou & thy husbande are compelled to robbe the poore, to maintaine thy coſtlineſſe. Heare howe that noble holie woman Queene Heſter ſetteth out theſe goodlie ornamentes (as they bee called) when (in reſpect of ſauing Gods people) ſhe was cõpelled to put on

ſuch

ſuche glorious apparell, knowing that it was a fitte ſtable to blinde the eyes of carnall fooles. Thus ſhee prayed, Thou knoweſt O Lorde, the neceſſitie, which I am driuen to, to put on this apparell. and that I abhorre this ſigne of pride, and of this glory which I beare on my head. and that I defie it as a filthie cloath, & that I weare it not when I am alone. Again, by what means was Holophernes deceiued, but by the glittering ſhew of apparell, whych that holy woman Iudith did put on her, not as delighting in them, nor ſeeking vain voluptuous pleaſure by them: but ſhee ware it of pure neceſſitie by Gods diſpenſation, vſing this vanitie to ouercome the vaine eyes of Gods enemie. Such deſire was in thoſe noble women, beeing very loth and vnwillyng otherwiſe to wear ſuch ſumptuous apparell, by whiche others ſhoulde bee cauſed to forget them ſelues. Theſe bee commended in ſcripture for abhorring ſuch vanities, which by conſtraint and great neceſſitie, againſt their heartes deſyre were compelled to weare them for a time. And ſhall ſuch women bee worthie commendations, which neither be comparable with theſe women aforeſaide in Nobilitie, nor comparable to them in their good zeale to God and his people, whoſe daily delight and ſeeking is to florith in ſuch gay ſhiftes and changes, neuer ſatisfied, nor regarding who ſmarteth for their apparell, ſo they may come by it? O vaine men, which bee ſubiects to their wiues in theſe inordinate affections. O vaine women to pro-

cure

cure so muche hurt to themselues, by the which they come the sooner to miserie in this worlde & in the mean time be abhorred of God, hated and scorned of wise men, and in the ende, like to bee ioyned with such, who in hell, too late repenting themselues, shall openly complaine with these wordes: What hath our pride profited vs? Or what profite hath the pompe of riches brought vs? All these thinges are passed away like a shadowe: As for vertue wee did neuer shew anie signe thereof: and thus we are consumed in our wickednesse. If thou saiest that the custome is to be followed, and the vse of the worlde doth compell thee to such curiositie, then I aske of thee whose custome should bee followed? Wise folks manners, or fooles? If thou sayst the wise: then I say, followe them: For fooles customes, who should follow but fooles? Consider that the consent of wise men, ought to bee alleaged for a custome. Now if any lewde custome bee vsed, bee thou the first to breake it, labour to diminishe it and lay it downe: and more laude before GOD, and more commendation shalt thou winne by it, then by all the glory of such superfluitie.

Thus ye haue hard declared vnto you, what God requireth by his word concerning the moderate vse of his creatures. Let vs learne to vse them moderately as hee hath appointed. Almightie God hath taught vs, to what ende and purpose wee shoulde vse our apparell. Let vs therefore learne so to behaue our selues in the

vse

vse thereof, as becommeth Christians, alwaies shewing our selues thankefull to our heauenlie father for his great and mercifull benefites, who giueth vnto vs our daylie bread, that is to say, all things necessarie for this our needie life, vnto whom wee shal render accounts for all his benefites, at the glorious appearing of our Sauiour Christe, to whom with the father and the holy ghost, bee all honour, prayse, and glorie for euer and euer. Amen.

An Homilie or Sermon concernining prayer.

There is nothing in all mans life (welbeloued in our Sauiour Christe) so needefull to be spoken off, and daillie to be called vppon, as heartie, zealous, and deuout prayer, the necessitie wherof is so great, that without it nothing may be well obteined at Gods hande. For as the Apostle Sainte James saieth, Euery good and perfect gift commeth from aboue, and proceedeth from the Father of lightes, who is also saide to bee rich and liberall towardes all them that call vpon him, not because he either will not or cannot giue without asking but because hee hath appointed prayer as an ordinary meanes betwixt him and vs. Iacob. 1. Rom. 10.

There

Mat.6. There is no doubt but hæ alwayes knoweth what wee haue næde of, and is alwayes most ready to giue abundaunce of those things that wæ lacke,

Yet to the intent wee might acknowledge him to bæ the giuer of all good thinges, and to behaue our selues thankefully towardes him in that behalfe, louing, fearing, and worshipping him sincerely and truly as wæ ought to doe, hæ hath profitably & wisely ordeyned, that in time of necessitie wæ should humble our selues in his sight, powre out the secretes of our hearte before him, and craue help at his hands, with continuall, earnest, and deuout prayer. By the mouth of his holy Prophete Dauid, hæ saieth on this wise: Call vpon mæ in the dayes of thy trouble and I will deliuer thee. Likewise in the gospel by the mouth of his welbeloued sonne Christ, he

Mat.7. sayth, Aske, and it shall bee giuen you, knocke, and it shall bæ opened: for whosoeuer asketh, receiueth, whosoeuer sæketh, findeth, and to him that knocketh, it shalbe opened. Saint Paul also most agreeable consenting hæreunto, willeth

1.Tim.2, Philip.4. Colloss,4 men to pray euery where, and to continue therin with thankes giuing. Neyther doth the blessed Apostle Saint James in this point anye thing dissent, but earnestly exhorting all men to

Iacob.1 diligent prayer, saith: If anie man lacke wisedom let him aske it of God, which giueth liberally to

Iacob.5 all men, and reprocheth no man. Also in another place, Pray one for another (saieth hee) that yee may bee healed: for the righteous mans praier

auai-

auayleth much, if it be feruent. What other thing are wee taught by these and such other places, but onely this, that almighty God notwithstanding his heauenly wisedome and foreknowledge, will be prayed vnto, that hee wyll be called vppon, that hee will haue vs no lesse willing on our part to aske, then he on his part is willing to giue? Therefore most fonde and foolish is the opinion and reason of those men, which therefore thinke all prayer to bee superfluous and vaine, because God searcheth the heart and the raynes, and knoweth the meaning of the spirite before we aske. For if this fleshly and carnal reason were sufficient to disanull prayer: then why did our Sauiour Christ so often crye to his disciples, watch and praye? Math, 13. Why did hee prescribe them a forme of prayer, saying. When ye pray pray after this sort, Our Luke, 22. Father which art in heauen, &c. Why did hee pray so often and so earnestly himselfe before his passiō? Finally, why did the Apostles immediatly after his Ascension, gather themselues together into one seuerall place, and there continue a long time in praier? Either they must condemne Christ and his Apostles of extreame folly, or else they must needes graunt that praier is a thing most necessary for all men, at all times, and in all places. Sure it is, that there is no thinge more expedyent or needefull for mankynde in all the worlde, then prayer. Pray alwayes (sayth Saynt Paule) wyth all manner prayer and supplycatyon, and watche

thereto with al diligence. Also in an other place
Ephe,6, he willeth vs to pray continually without any
intercession or ceassing, meaning thereby that
2,Thess,3. we ought neuer to slacke or faynte in prayer,
but to continue therein to our liues end. A num
ber of other such places might here bee alleadged of lyke effect, I meane to declare the great necessitie and vse of prayer: but what nede manie proofes in a playne matter? seeing there is no man so ignorant but he knoweth, no man so blinde but he seeth, that prayer is a thinge most nedefull in all estats and degrees of men. For onely by the helpe hereof, we attayne to those heauenlye and euerlastinge treasures, which GOD our heauenly father hath reserued and layd vppe for his children in his deare
Iohn,16. and welbeloued sonne Iesus Christ, with this couenaunt and promyse most assuredly confyrmed and sealed vnto vs, that if we aske, wee shall receyue.

Now the great necessity of prayer being sufficiently knowen that our mindes and heartes may be the more prouoked and stirred thereunto, let vs briefelye consider what wonderfull strength and power it hath to bringe straunge and mightie thinges to passe. We reade in the
Exod,17 booke of Exodus, that Iosua fighting againste the Amalekites, did conquer and ouercome thē, not so much by vertue of his owne strength, as by the earnest and continuall praier of Moses, who as long as he helde vp his handes to God so longe did Israell preuaile, but when he fainted,

ted,and let his hands downe,then did Amaleck and his people preuaile: In so much that Aron and Hur,being in the mount with him, were faine to stay vppe his handes vntill the goinge downe of the sunne, otherwise had the people of God that day beene vtterly discomfited and put to flight. Also we read in an other place of Iosua himselfe, howe he at the besieging of Gibeon,making his humble petition to almighty God,caused the sunne and the moone to stay theyr course,and to stand still in the middest of heauen for the space of a whole day,vntill such time the people were sufficiently auenged vpon their enimies. Iosua,10

And was not Iehosapahts praier of great force and strength,when God at his request caused his enemies to fall out among themselues,and wilfully to destroy one another? Who can maruel inough at the effect & vertue of Elias prayer? Hee being a man subiect to affections as wee are,prayed to the Lord that it might not raine, and there fell no raine vppon the earth for the space of three yeres and sixe monthes. Againe he prayed that it might raine, and there fell great plenty, so that the earth brought forther encrease most abundantly. 2.Par,20 1.Reg,18

It were too long to tell of Iudeth,Esther, Susanna, and of diuers other godly men and women,how greatly they preuailed in all their dowings,by giuing their minds earnestly & deuoutly to praier. Let it be sufficiēt at this time to cōclude w̄ the sayings of Augustine & Chrisostome, Aug.Ser, 26.de tempore. Chry,sup, Math,22

whereof the one calleth praier the keye of heauen, the other plainely affirmeth, that there is nothing in all the worlde more stronge then a man that giueth himselfe to feruent prayer.

Nowe then dearely beloued, seeing prayer is so needefull a thing, & of so great strength before God, let vs, according as we are taught by the example of Christ and his Apostles, bee earnest and diligent in calling on the name of the Lorde. Let vs neuer fainte, neuer slacke, neuer giue ouer, but let vs daily and hourely, early and late, in season, and out of season, bee occupied in Godlie meditations and prayers. What if wee obtaine not our petitions at the fyrst? yet let vs not be discouraged, but let vs continually crie and call vppon God: He wyll surely heare vs at length, if for no other cause, yet for very importunities sake. Remember the parable of the vnrighteous iudge, and the poore widowe, how she by her importunate meanes caused him to do her iustice against her aduersarye, although otherwyse hee feared neither God nor man. Shall not God much more aueng his electe (sayth our Sauiour Christ) which crye vnto hym day and nyght? Thus he taught his disciples, and in them all other true Christian men, to pray alwayes, and neuer to fainte or shrinke. Remember also the example of the woman of Canaan, howe she was reiected of Christ, and called dogge, as one most vnworthy of any benefite at his handes, yet she gaue not ouer, but followed hym styll, cryinge and

Luke, 17.

Mat, 15.

and calling vpon him to bee good and mercifull vnto her daughter. And at length by very importunitie, she obtayned her request. O let vs learne by these examples, to be earnest and feruent in praier, assuring in our selues that what soeuer wee aske of God the father in the name of his Sonne Christ, and according to his wyll he will vndoubtedly graunt it. He is trueth it selfe, & as truely as he hath promised it, so truely will he performe it. God for his great mercies sake so worke in vs by his holy spirit, ỹ we may alwaies make our humble praiers vnto him, as we ought to do, and alwaies obtayne the thing which wee aske, through Iesus Christ our Lord, to whome with the father and the holy Ghost, be all honour and glorie, world without ende. Amen. Iohn. 16.

The ſecond part of the Homilie concerning prayer.

IN the fyrſt part of this Sermon, yee heard the great neceſſitie, and alſo the great force of deuoute and earneſt prayer, declared and prooued vnto you, bothe by diuers weightie teſtimonies, and alſo ſundry good examples of holy Scripture. Nowe ſhall you learne whome you ought to call vpon, and to whom you ought alwaies to direct your prayers. We are euidently taught in Gods holy teſtament, that almightie God is the onely fountaine and welſpring of all goodnes, and that what ſoeuer we haue in this worlde, we receiue it onely at his handes. To this effect ſerueth the place of
Iacob.1, Saynt James: euery good and perfect gifte, ſayth hee, commeth from aboue, and proceadeth from the father of lightes. To this effect alſo ſerueth the teſtimonie of Paule, in dyuers places of his Epiſtles, witneſſing that the ſpirit of wiſdom & ſpirit of knowledge & reuelation, yea euery good & heauenly gifte, as fayth, hope, charity, grace and peace, commeth onely & ſolely of God. In conſideration whereof, hee burſteth
1.Cor,4, out into a ſuddaine paſſion, and ſayth: O man, what thing haſt thou which thou haſt not receiued? Therfore whēſoeuer we neede or lacke any thing, pertayning either to ỳ body or to ỳ ſoule, it behoueth vs to run onely vnto God, who is the onely giuer of all good thinges. Our Sauiour Chriſt in the Goſpell teaching his diſciples

ples howe they ſhould pray, ſendeth them to the father in his name, ſaying, Uerily, verily, I ſay vnto you, whatſoeuer ye aſke the father in my name, hee wyll giue it vnto you. And in an other place, when ye pray, praye after this ſorte: Our father which art in heauen, &c. And doth not God himſelfe, by the mouth of his Prophet Dauid, will and commaunde vs to call vppon hym? The Apoſtle wiſheth grace and peace to all them that call on the name of our Lorde, and of his ſoune Jeſus Chriſt, as doth alſo the Prophete Joell, ſaying, And it ſhall come to paſſe, that whoſoeuer ſhall call on the name of the Lord, ſhalbe ſaued.

Iohn. 19
Math, 6
Luke, 11.
Pſal, 50.
Ioell, 2.
Actes, 1.

Thus then it is plaine by the infallible word of trueth and lyfe, that in all our neceſſities wee muſt flee vnto God, dyrect our praiers vnto him call vpon his holy name, deſire helpe at his handes, and at none others, whereof if ye will yet haue a further reaſon, marke that whych followeth. There are certayne conditions moſt requiſite to bee founde in euery ſuch a one that muſt be called vppon, which if they be not founde in him vnto whom we pray, then doth our prayer auaile vs nothing, but is altogether in vayne.

The fyrſt is this, that hee to whome wee make our prayers, bee able to helpe vs. The ſeconde is, that hee will helpe vs. The thirde is, that he bee ſuch a one as may heare our praiers. The fourth is, that he vnderſtande better thē we our ſelues what we lacke, & how far we

haue nede of helpe. If these thinges be to bee found in any other sauing only God, then may we lawfully call vpon some other besides God But what man is so grosse, but he well vnderstandeth that these thinges are onely proper to hym which is omnipotent, and knoweth all thinges, euen the very secretes of the heart, that is to say, onely and to God alone, whereof it followeth, that we must call neyther vppon Angell, nor yet vppon Saynt, but onely and
Rom, 10, solely vpon God, as S. Paule doth write: How shall men cal vpon hym in whom they haue not beleued? So ỹ inuocation or prayer, may not be made without fayth in him on whome they call, but that wee must fyrst beleeue in him, before we can make our prayer vnto him, whereupon we must onely and solely pray vnto God. For to say that we shoulde beleue either in Angell or saint, or any other liuing creature, were mere horrible blasphemy against God and his holy word, neither ought this fancie to enter in to the heart of any Christian man, because wee are expressely taught in the word of the Lorde onely to repose our faythe in the blessed Trinitye in whose onely name we are also baptysed, according to the expresse commaundement of our Sauiour Iesus Christ, in the last of saint
Mat, 28: Matthewe.

But that the trueth hereof may the better appeare, euen to them that be most simple and
De spi, & lit. cap, 50 vnlearned, let vs consider what prayer is S. Augustyne calleth it a lifting vp of the mind to God:

God, that is to say, an humble and lowly powring out of the hart to God. Isidorus saith, that it is an affection of the heart, and not a labour of the lippes. So that by these places, true praier doth consist not so much in the outward sound and voyce of wordes, as in the inwarde groning, and crying of the heart to God. Now then, is there any Angel, any Virgine, any Patriarke or Prophet among the dead, that can vnderstand, or know the meaning of the hart? The Scripture saith, It is God that searcheth the harts and raynes, and that he onely knoweth the heartes of the children of men. As for the Saintes, they haue so little knowledge of the secretes of the heart, that many of the ancient fathers greatlie doubt, whether they knowe anie thinge at all, that is commonlye doone on earth. And albeit some thinke they doo, yet Saint Augustine a Doctour of great authority, & also antiquity hath his oppinion of thē, ỹ they know no more what we do on earth then we knowe what they dw in heauen. For prowfe wherof, he alleadgeth the words of Esay the Prophete, where it is sayd, Abraham is ignoraunte of vs, and Israell knoweth vs not. His mynde therefore is this, not that we shoulde put any religion in worshipping of them, or praying vnto them: but that wee should honour them by followinge their vertuous and Godly life. For as he witnesseth in an other place the Martyrs and holye men in times paste, were wont after their death to

De summo bono. cap. 8, li, 3.

Psal, 7, Apoca, 2 Iere. 7, 2, Par, 6.

Lib. de cura pro mort. agenda, cap. 13 De vera reli, ca. 22.

Lib, 22, de ciuit, dei. cap, 10.

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be remembred, and named of the priest at diuine seruice: but neuer to be inuocated or called vpon. And why so? because the Priest (saith he) is Gods priest, and not theirs: whereby he is bounde to call vppon God, and not vppon them.

Thus you se, that the authoritie both of scripture, and also of Augustine, doth not permitte, that we should pray vnto them. O that al men would studiously read, and serch the scriptures then shoulde they not be drowned in ignorance but shoulde facilie perceiue the truth, alwell of his poynt of doctryne, as of all the rest. For there doth the holye ghost plainely teache vs. that Chryst is our onely mediatour and intercessour with God, and that wee must not seeke and run to an other. If any man sinneth saith Saynt John, wee haue an aduocate with the father, Jesus Christ the righteous, and hee is the propitiation for our sinnes. Saint Paule also sayth. There is one God, and one mediatour betweene God and man, euen the man Jesus Chryst. whereunto agreeth the testimonie of our Sauiour himselfe, witnessing that no man commeth to the father, but onely by him, who is the way, the trueth, the lyfe, yea & the onely doore whereby we must enter into the kingdome of heauen, because God is pleased in no other but in him. For which cause also he cryeth, and calleth vnto vs that we should come vnto hym, saying: Come vnto me, all ye that labour and be heauie laden, and I shall refreshe you

Iohn, 5

1. Iohn. 2

1. Tim. 2,

Iohn, 14,

Ibidem,

Iohn, 10.

Math, 16

Math. 11.

you. Would Christ haue vs so necessarily come vnto him? and shall we most vnthankfullye leaue him, and runne vnto other? This is euen that which God so greatlye complaineth of by his Prophete Jeremy, saying, My people haue committed two great offences, they haue forsaken mee the fountaine of the waters of lyfe: & haue digged to themselues broken pits that can holde no water. Is not that man thinke you vnwise that will runne for water to a little brooke, when he may as well goe to the head springe? Euen so may his wisedome be iustlye suspected, that will flee vnto Saintes in time of necessitie, when he may boldly and without feare declare his greefe, and directe his prayer vnto the Lorde himselfe. If God were straung or daungerous to be talked withal, then might wee iustlie drawe backe and seeke to some other. But the Lorde is nighe vnto all them that call vppon hym in fayth and trueth, and the prayer of the humble and meeke hath alwayes pleased hym. What if we bee sinners, shall wee not therefore pray vnto God: or shal wee dispayre to obtayne any thinge at hys handes? Why dyd Christ then teache vs to aske forgiuenesse of our sinnes, saying. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs? Shall wee thinke that the Saynts are more mercifull in hearinge Sinners, then God? Dauyd sayth, that the Lorde is full of compassion and mercie, slowe to anger, and of great kindnesse. Saint Paule

Pſal, 144

Iudith. 9.

Pſal, 103

Ephe,2. Paule sayth, that he is riche in mercie toward all them that call vppon hym. And he himselfe
Esai,51. by the moueth of his Prophete Esaye sayth, For a little whyle haue I forsaken thee, but with great compassion will I gather thee: For a moment in mine anger I haue hidde my face from thee, but with euerlasting mercie haue I had compassion vppon thee. Therefore the sins of any man ought not to withholde him from praying vnto the Lorde his God. But if he bee truely penitent and stedfast in fayth, let him assure himselfe that the Lord will be mercifull vnto him, and heare his prayers. O but I dare not (will some man say) trouble god at al times with my prayers. We see that in kinges houses and courtes of princes, men can not be admitted, vnlesse they first vse the helpe and meane of some speciall noble man, to come vnto the speach of the king, and to obtaine the thinge that they would haue. To this reason dooth Saynt Ambrose answere verie well, writinge
Ambros, sud, cap 1 Rom. vppon the fyrst Chapter to the Romans. Therfore (sayth he) we vse to goe vnto the king by officers and noble mē, because the king is a mortall man, and knoweth not to whome hee may commit the gouernment of the common welth. But to haue God our frende, from whome nothing is hid, we nede not any helper, that shold further vs with his good worde, but onely a denout and godly minde. And if it be so, that wee
Heb 7 nede one to intreat for vs: why may we not cō tent our selues w̄ that one mediatour, which is

at the

the right hande of God the father, and there liueth for euer to make intercession for vs? As the bloode of Christ did redeeme vs on the Crosse, and cleanse vs from our sins: euen so it is now able to saue all them that come vnto God by it. For Christ sitting in heauen, hath an euerlasting priesthoode, and alwayes prayeth to hys father for them that be penitent, obtayning by vertue of his woundes, which are euermore in the sight of God, not onely perfect remission of our sins, but also all other necessaries that wee lacke in this worlde, so that this onely mediatour is sufficient in heauen, and needeth no others to helpe them. Why then doo wee praye one for an other in this life, some man perchaunce will here demaunde? Forsooth we are willed so to doo, by the expresse commaundement bothe of Christ and his disciples, to declare therein alwell the fayth that we haue in Christ towardes God, as also the mutuall charitie that wee beare one towardes an other, in that we pittie our brothers case, and make our humble peticion to God for hym. But that we shoulde praye vnto Sayntes, neither haue we any commaundement in all the Scripture, nor yet an example which wee may safelye followe. So that being doone without authoritie of Gods worde, it lacketh the ground of faith and therfore cannot be acceptable before God. For whatsoeuer is not of fayth, is synne. And the Apostle sayth, that fayth commeth by hearing, and hearinge by the worde of God. Yet thou

Math, 6. Iacob, 5. Col, 4. 1, Tim, 2.

Heb, 11. Rom, 14. Rom, 10

thou wilt obiect further, that the Saintes in heauen dw pray for vs, and that their prayer proceadeth of an earnest charity that they haue towardes their brethren on earth. Whereto it may be well aunswered. First that no man knoweth whether they dw praye for vs, or no. And if any will goe about to prooue it by the nature of charity, concluding, that because they did pray for men on earth, therefore they doo much more the same nowe in heauen: Then may it be sayd by the same reason, that as ofte as we doo weepe on earth, they doo also weepe in heauen, because while they liued in thys world, it is most certaine aud sure they did so. And for that place which is written in the Apocalips, namely that the Angell did offer vp the prayers of the Saintes vpon the golden altar: it is properly meant, and ought properly to bee vnderstood of those Saints that are yet liuing on earth, and not of them that are dead, otherwise what neede were it that the Angell should offer vp theyr prayers, being now in heauen before the face of almightie God? But admit the Saints dw pray for vs, yet dw we not knowe howe, whether specially for them which call vpon them, or else generally for all men wishing well to euery man a like. If they pray specially for them which call vpon them, then it is like they heare our prayers, and also know our harts desire. Which thing to be false, it is alreadie proued bothe by the scriptures, and also by the authority of Augustine. Let vs not therfore

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put our truſt or confidence in the Saintes, or Martyrs that be dead. Let vs not call vpon them, or deſire helpe at theyr handes: but let vs alwaies lift vp our hearts to God, in the name of his deare ſonne Chriſt, for whoſe ſake as God hath promiſed to heare our prayer, ſo hee will truely performe it. Inuocation is a thinge proper vnto God, which if we attribute vnto Saintes, it ſoundeth to their reproch, neither can they well beare it at our handes. When Paule had healed a certaine lame man, which was impotent in his feete, at Lyſtra, the people would haue donne ſacrifice to him and Barnabas: who renting their clothes, refuſed it, and exhorted them to worſhip the true God. Acts, 14

Lykewiſe in the Reuelation, when S. Iohn fell before the Angels feete to worſhip hym, the Angell woulde not permitte him to do it, but commaunded him that hee ſhoulde worſhippe God. Which examples declare vnto vs, that the Saintes and Angels in heauen, will not haue vs to do any honour vnto them, that is due and proper vnto God. He onely is our father, he onely is omnipotent, he onely can helpe vs at all times, and in all places, he ſuffereth the ſunne to ſhine vppon the good and the bad, he feedeth the younge Rauens that crie vnto hym, he ſaueth both man and beaſt, hee will not that any one heare of our head ſhall periſh: but is alwayes ready to helpe and preſerue all them that put theyr truſt in hym, according as Apoc, 19. Eſai, 55.

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he hath promised, saying, Before they cal, I wil aunswere, & whiles they speake, I will heare. Let vs not therefore any thinge mistrust his goodnesse, , let vs not feare to come before the throne of his mercie, let vs not seeke ỹ ayde and helpe of Saintes, but let vs come boldly our selues, nothing doubtinge but God for Christes sake, in whome he is well pleased, will heare vs without a spokes man, and accomplish our desire in all such thinges as shall be agreeable to his most holy will. So sayth Chrisostome, an auncient Doctour of the Church, and so must we stedfastly beleeue, not because he saith it, but much more because it is the doctrine of our Sauiour Christ hymselfe, who hath promised that if we pray to the Father in his name, we shall certainely be hearde, bothe to the releefe of our necessities, and also to the saluation of our soules, which he hath purchased vnto vs, not with golde or siluer, but with his precious blood, shed once for all vpon the crosse.

Chriso. 6 Hom. de profectu. Euange.

To him therefore, with the father and the holy Ghost, three persons and one God, bee all honour, praise, and glorie, for euer and euer. Amen.

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YE were taught in the other part of this Sermon, vnto whom ye ought to direct your praiers, in time of need and necessitie, that is to wit, not vnto Angels, or Saintes, but vnto the eternall and euerliuing God, who because hee is mercifull, is alwayes readie to heare vs, when wee call vpon him in true and perfect faith. And because he is omnipotent, he can easily performe and bring to passe, the thing that wee request to haue at his handes. To doubt of his power, it were a plaine poynt of infidelitie, and cleane against the doctrine of the holy Ghost, which teacheth that hee is all in all. And as touching his good will in this behalfe, wee haue expresse testimonies in scripture, how that hee will helpe vs and also deliuer vs, if wee call vpon him in time of trouble. So that in both these respects, wee ought rather to call vppon him then any other. Neither ought any man therefore to doubt to come boldly vnto God, because hee is a sinner: For the Lord (as the Prophete Dauid saieth) is gracious and merciful, yea, his mercy and goodnesse endureth for euer. Hee that sent his owne sonne into the world to saue sinners, will he not also heare sinners, if with a true penitent heart and a stedfast faith they pray vnto him? Yes, if wee acknowledge our sinnes, God is faithfull and iust to forgiue vs our sinnes, and to cleanse

Psal. 5.

Psal. 107.

1. Tim. 1.

1.Iohn.1. vs from al vnrighteousnesse, as we are plainly taught by the examples of Dauid, Peter, Mary Magdalene, the Publicane, and diuers other. And whereas wee must needes vse the helpe of some Mediator and intercessor, let vs content
1.Iohn.1. our selues with him, that is the true and onelie Mediator of the new Testament, namelie, the Lorde and Sauiour Iesus Christe. For as S. Iohn saith, If any man sinne wee haue an aduocate with the Father, Iesus Christe the righteous, who is the propitiation for our sinnes. And
1.Tim.2: Saint Paule in his first Epistle to Timothie, saith, There is one God, and one Mediator betweene God & man, euen the man Iesus Christ, who gaue himself a raunsome for all men, to bee a testimonie in due time.

Now after this doctrine established, you shall bee instructed for what kinde of thinges, & what kinde of persons ye ought to make your prayers vnto God. It greatly behooueth all men when they pray, to consider well and diligently with themselues what they aske and requyre at gods handes, least if they desire that thing which they ought not, their petitions to be made voide, and of none effect. There came on a time vnto Agesilaus the king, a certaine importunate suter, who requested him in a matter earnestly, saying, Sir and it please your Grace, you did once promise mee. Truth quoth the king, if it bee iust that thou requirest, then I promised thee, otherwise I did onlie speake it, and not promise it. The man woulde not bee so answered at the kinges

hand.

hande, but still vrging him more and more, saide: It becommeth a king to performe the least worde hee hath spoken, yea if hee shoulde onely becke with his head. No more sayth the kyng, then it behoueth one that commeth to a king, to speake and aske those things which are righte-full and honest. Thus the king cast of this vnreasonable and importunate suter.

Nowe if so great consideration bee to bee had, when wee kneele before an earthly king: howe much more ought to bee had, when wee kneele before the heauenly king, who is only delighted with iustice and equitie, neither will admitte anie vaine, foolishe, or vniust petition? Therefore it shall bee good and profitable, throughly to consider and determine with our selues, what thinges wee may lawfully aske of God, without feare of repulse, and also what kinde of persons wee are bounde to commende vnto God in our daily prayers. Two thynges are chiefly to bee respected in euery good and godly mans prayer: His owne necessitie, and the glory of Almighty GOD. Necessitie belongeth either outwardly to the bodie, or els inwardly to the soule. Whiche part of man, because it is muche more precious and excellent then the other, therefore wee ought fyrst of all to craue suche thynges as properlie belong to the saluation thereof: as the gyfte of repentaunce, the gyfte of faith, the gyft of charitie and good workes, remission and forgiuenesse of sinnes, patience in aduersitie, lowlinesse in prosperitie, and such other like Galat. 6.

fruites of the spirit, as hope, loue, ioy, peace, long suffering, gentlenes, goodnes, mæknes, and temperancie, whiche thinges God requireth of all them that profesſe themselues to bæ his children saying vnto them in this wise, Let your light so shine before men, that they may sæ your good workes, and glorifie your Father which is in heauen. And in another place also he saith. Sæk first the kingdome of God, and his righteousnes and then all other thinges shall bæ giuen vnto you. Wherein he putteth vs in minde, that our chiefe and greatest care ought to bæ for those thinges which pertaine to the health and sauegard of the soule, because we haue heere (as the Apostle saith) no continuing citie, but doe seeke after another in the world to come.

Mat. 5.

Mat. 6.

Heb. 13.

Now when wæ haue sufficiently prayed for thinges belonging to the soule, then may wee lawfully and with safe conscience, pray also for our bodily necessities, as meat, drink, cloathing, health of body, deliuerance out of prison, good lucke in our daily affayres, and so forth, according as wæ shall haue næde. Whereof, what better example can wæ desire to haue, then of Christe himselfe, who taught his Disciples and al other Christian men, first to pray for heauenlie thinges, and afterward for earthly thinges, as is to bæ sæn in that prayer which he left vnto his Church, commonly called the Lords prayer? In the third booke of kings and third Chapter it is written, that God appeared by night in a dreame vnto Salomon the king, saying, Aske

Mat. 6. Luk. 11.

of

of mee whatsoeuer thou wilt, and I will giue it thee. Salomon made his humble prayer, and asked a wise and prudent heart, that might iudge and vnderstand what were good, and what wer ill, what were godly, and what were vngodly, what were righteous, and what were vnrighteous in the sight of the Lord.

It pleased God wonderously that he had asked this thing. And god said vnto him, Because thou hast requested this worde, and hast not desired many dayes and long yeeres vppon the earth, neither abundance of riches and goods, nor yet the life of thine enemies whiche hate thee, but hast desired wisedome to sit in iudgement: Beholde, I haue done vnto thee according to thy wordes, I haue giuen thee a wise hearte, full of knowledge & vnderstanding, so that there was neuer none like thee before time, neither shall bee in time to come. Moreouer, I haue, besides this, giuen thee that whiche thou hast not required, namely worldly wealth and riches, princely honour & glory, so that thou shalt therein also passe all kinges that euer were. Note this example, how Salomon being put to his choise to aske of God, whatsoeuer he would, requested not vaine and transitorie things, but the high and heauenlie treasures of wisedome, and that in so doing, hee obtaineth as it were in recompence, both riches and honour. Wherein is giuen to vnderstande, that in our dayly prayers, wee shoulde chiefly and principally aske those things which concerne the kingdome of God, and the saluation

of our owne soules, nothing doubting but all other thinges shall (according to the promise of Christe) bee giuen vnto vs. But heere wee must take heede, that wee forget not the other ende whereof mention was made before, namely the glory of God. Which vnlesse wee minde, and set before our eies in making our prayers, wee may not looke to bee hearde, or to receiue any thing of the Lorde. In the twentieth Chapter of Matthew, the mother of the two sonnes of Zebedee came vnto Iesus, worshipping him, and saying, Graunt that my two sonnes may sit in thy kingdome, the one on the right hand, and the other at thy left hand. In this petition shee did not respect the glory of God, but plainely declared the ambition and vaine glory of her owne minde, for which cause shee was also most worthily repelled, and rebuked at the Lordes hande. In like maner we reade in the Acts of one Simon Magus a Sorcerer, howe that hee perceiuing that Acts.8. through laying on of the Apostles hands the holie Ghost was giuen, offered them money, saying: Giue mee also this power, that on whomsoeuer I lay my handes: hee may receiue the holie Ghost. In making this request, hee sought not the honor and glory of God, but his own priuate gaine and lucre, thinking to get great store of money by this feate, and therefore it was iustly saide vnto him: Thy money perishe with thee, because thou thinkest that the gift of God may be obteyned with money. By these & such other examples we are taught, whensoeuer we 1.Cor.10. Colos.3.

make

make our prayers vnto God, chiefly to respect the honour, and glory of his name. Whereof we haue this generall precept in the Apostle Saint Paule, Whether yee eate or drinke, or whatsoeuer yee doe, loke that yee doe it to the glorie of God. Which thing wee shall best of all doe, if wee follow the example of our Sauiour Christe, who praying that the bitter cuppe of death might passe from him, woulde not therein haue his owne will fulfilled, but referred the whole matter to the good will & pleasure of his Father. Mat. 26. Luk. 22.

And hitherto concerning those things, that we may lawfully and boldly aske of God.

Nowe it followeth, that wee declare what kinde of persons we are bounde in conscience to pray for. Saint Paule writing to Timothie, exhorteth him to make prayers and supplications for all men, exempting none, of what degree or state soeuer they be. In which place hee maketh mention by name of kinges and Rulers which are in authoritie, putting vs thereby to knowledge howe greatly it concerneth the profite of the cõmon wealth, to pray diligently for ỹ higher powers. Neither is it without good cause, that hee doeth so often in all his Epistles craue the prayers of Gods people for himselfe, For in so doing, hee declareth to the world, how expedient and needfull it is daylie to call vpon God for the ministers of his holy word and sacraments, that they may haue the dore of vtteraunce opened vnto them, that they may truly vnderstande 1. Tim. 2. Colos. 4. Rom. 15. 2. Thes. 3. Ephe. 6.

the ſcriptures, that they may effectually preache the ſame vnto the people, and bring forth the true fruites thereof, to the example of all other.

Acts.12. After this ſort did the congregation continually pray for Peter at Jeruſalem, and for Paule among the Gentiles, to the great increaſe and furtherance of Chriſtes Goſpell. And if wee, folowing their good example herein, will ſtudie to doe the like, doubtles it cannot be expreſſed, how greatly we ſhall both helpe our ſelues, and alſo pleaſe God.

To diſcourſe or runne through all degrees of perſons, it were too long. Therfore ye ſhal briefly take this one concluſion for all: Whomſoeuer wee are bounde by expreſſe commaundement to loue, for thoſe alſo wee are bounde in conſcience to pray. But we are bound by expreſſe comunandement to loue all men as our ſelues: therefore we are alſo bounde to pray for all men, euen as well as if it were for our ſelues, notwithſtanding wee know them to be our extreeme & deadlie enemies. For ſo doeth our Sauiour Chriſte

Mat.5. plainly teache vs in his Goſpell, ſaying, Loue your enemies, bleſſe them that curſe you, do good to them that hate you, & pray for them that per-

Luk.25. ſecute you, that yee may bee the children of your Father which is in heauen. And as hee taught his Diſciples, ſo did he practiſe himſelfe in his life time, praying for his enemies vpõ the croſſe, and deſiring his father to forgiue them, becauſe they knew not what they did: As did alſo that

Acts.7. holy and bleſſed martyr Stephen, when he was cruel-

cruelly stoned to death of the stubberne and stiffnecked Iewes: to the example of all them that will truly & vnfaignedly follow their Lord and master Christ in this miserable and mortal life.

Now to intreat of that question, whether we ought to pray for them that are departed out of this world, or no. Wherin, if we will cleaue only vnto the worde of God, then must wee needes graunt, that wee haue no commaundement so to do. For the Scripture doth acknowledge but two places after this life. The one proper to the elect & blessed of God, the other to the reprobate and damned soules, as may bee well gathered, by the Parable of Lazarus and the rich man, which place S. Augustine expounding, saieth in this wise: That whiche Abraham speaketh vnto the riche man in Lukes Gospell, namely that the iust cannot goe into those places where the wicked are tormented: what other thinges doth it signifie, but only this, that the iust, by reason of gods iudgement, which may not be reuoked, can shew no deede of mercy in helping them which after this life are cast into prison, vntill they pay the vttermost farthing? These wordes as they confound the opinion of helping ỹ dead by prayer, so they doe cleane confute and take away the vaine errour of Purgatorie, which is grounded vpon this saying of the gospel: Thou shalt not depart thence, vntill thou hast paid the vttermost farthing. Now doth S. Augustin say that those men whiche are cast into prison after this life, on that condition, may in no wise bee holpen,

Luk. 16.

Lib. 2. Euange. quæ. 1, cap. 38.

holpen, though wee would helpe them neuer so much. And why? Because the sentence of God is vnchaungeable, and cannot be reuoked againe. Therefore let vs not deceiue our selues, thinking that either wee may helpe other, or other may helpe vs by their good and charitable prayers in time to come. For as the Preacher saith: When the tree falleth, whether it be toward the South or toward the North, in what place soeuer the tree falleth, there it lyeth: meaning thereby, that euery mortall man dieth either in the state of saluation or damnation, according as the words of the Euangelist Iohn doe also plainely import, saying: Hee that beleeueth on the sonne of God, hath eternall life: But hee that beleeueth not on the sonne, shall neuer see life, but the wrath of God abideth vpon him. Where is then the third place which they call Purgatorie? or wher shall our prayers helpe and profite the dead? S. Augustine doth only acknowledge two places after this life, heauen & hell: As for the third place he doth plainely denie that there is any suche to be found in all the Scripture. Chrysostome likewise is of this minde, that vnlesse we washe away our sinnes in this present world, wee shall finde no comfort afterwarde. And Saint Cyprian saith, that after death, repentance and sorowe of paine shalbe without fruite, weeping also shal be in vaine, and prayer shall bee to no purpose. Therefore hee counsaileth all men to make prouision for them selues while they may, because whē they are once departed out of this life, there

Eccle. 11.

Iohn. 3.

Lib. 5. Hypugno.

Chrysost. in Heb. 2. Hom. 5.

Cyprian cont. Demetrianum

is

is no place for repentance, nor yet for satisfaction.

Let these and such other places bee sufficient to take away the grosse errour of Purgatorie out of our heads, neither let vs dreame any more that the soules of ỹ dead are any thing at al holpen by our prayers: But as the Scripture teacheth vs, let vs thinke that the soule of man passing out of the body, goeth straightwayes either to heauen, or els to hell, whereof the one needeth no praier, and the other is without redemption. The only Purgatorie wherein wee must trust to be saued, is the death and blood of Christe, which if wee apprehend with a true and stedfast faith, it purgeth and cleanseth vs from all our sinnes, euen as well as if he were now hanging vpon the crosse. The blood of Christ, saith Saint John, hath cleansed vs from all sinne, The blood of Christe saith Saint Paule, hath purged our consciences from dead workes, to serue the liuing God. Also in another place he saith, Wee be sanctified and made holy by the offering vp of the body of Jesus Christe done once for all. Yea he addeth more, saying, With the one oblation of his blessed body and precious blood, hee hath made perfect for euer and euer all them that are sanctified. This then is that Purgatorie, wherein all Christian men put their whole trust and confidence, nothing doubting, but if they truely repent them of their sinnes, & die in the perfect faith, ỹ then they shall forthwith passe frō death to life. If this kind of purgatiō wil not serue thē, let

1. Iohn. 1.

Heb. 9.

Heb. 10.

Ibidem.

let thē neuer hope to be releaſed by other mens prayers, though they ſhould continue therein vnto the worldes end. Hee that cannot be ſaued by faith in Chriſtes blood, how ſhall hæ looke to be deliuered by mans interceſſions? Hath God more reſpect to man on earth, then hee hath to Chriſt in heauen? If any man ſin (ſaith S. John) we haue an aduocate with the Father, euen Jeſus Chriſte the righteous, and he is the propitiation for our ſinnes. But we muſt take hæd that we call vpō this aduocate while we haue ſpace giuen vs in this life, leaſte when wee are once dead, there be no hope of ſaluation left vnto vs. For as euery man ſleepeth with his own cauſe, ſo euery man ſhall riſe againe with his owne cauſe. And looke in what ſtate hee dyeth, in the ſame ſtate hee ſhalbe alſo iudged, whether it bee to ſaluation or damnation. Let vs not therefore dreame either of Purgatorie, or of prayer for the ſoules of them that bee dead: but let vs earneſtlie and diligentlie pray for them whiche are expreſſlie commaunded in holie Scripture, namelie for Kings and Rulers, for miniſters of Gods holie worde and Sacramentes, for the Saints of this worlde, otherwiſe called the Faithfull: to bee ſhort, for all men lyuing, bee they neuer ſo great enemies to God & hys people, as Jewes, Turkes, Pagans, Infidels, Heretikes, &c. Then ſhall wee truely fulfyll the commaundement of God in that behalfe, and plainly declare our ſelues to be the true children of our heauenly Father, which ſuffereth the Sun to ſhine vppon

1. Iohn. 2.

the

the good and the bad, and the rayne to fall vpon the iust and the vniust: For which and all other benefits most abundantly bestowed vpon mankind from the beginning, let vs giue him harty thankes, as wee are most bound, and praise his name for euer and euer, Amen.

An Homilie of the place and time of prayer.

GOD through his almightie power, wisedome, and godlines, created in the beginning, heauen and earth, the Sunne, the Moone, the Starres the foules of the ayre, the beastes of the earth, the fishes of the Sea, and all other creatures, for the vse and commoditie of manne, whom also hee had created to his owne Image and likenes, and giuen him the vse and gouernment ouer them all, to the ende hee shoulde vse them in such sort as he had giuen him in charge and commandement, and also that hee should declare himselfe thankfull and kinde for all those benefites, so liberally and graciously bestowed vpon him, vtterly without any deseruingon his behalf. And although we ought at all times, and in all places, to haue in remembrannce, and to bee thankefull to our gracious Lorde, according as it is written, I will magnifie the Lord at all times. Psal. 33.

times: And againe, Whereſoeuer the Lorde
Pſal.102, beareth rule, O my ſoule prayſe the Lorde: Yet it appeareth to bee Gods good will and pleaſure that wee ſhoulde at ſpeciall times, and in ſpeciall places, gather our ſelues together, to the intent his name might bee renowmed, and his glory ſet forth in the congregation and aſſembly of his Saints. As concerning ỹ time which almightie God hath appointed his people to aſſemble together ſolemnely, it doeth appeare by the fourth commaundement of God: Remember ſaieth God, that thou keepe holy the Sabboth day. Vppon the whiche day, as is plaine in the
Acts.13.1 Acts of the Apoſtles, the people accuſtomablie reſorted together and heard diligently the lawe and the Prophetes read amongſt them. And albeit this commandement of God doth not binde Chriſtian people ſo ſtraightlie to obſerue & keep the vtter ceremonies of the Sabboth day, as it was giuen vnto the Iewes, as touching the forbearing of worke and labor in time of great neceſſitie, and as touching the precile keeping of the ſeuenth day, after the manner of the Iewes. For wee keepe nowe the firſt day, whiche is our Sunday, and make that our Sabboth, that is our day of reſt, in the honour of our Sauiour Chriſte, who as vpon that day roſe from death, conquering the ſame moſt triumphantly: Yet notwithſtanding, whatſoeuer is founde in the commandement appertaining to the law of nature, as a thing moſt godly, moſt iuſt, and needfull for the ſetting forth of Gods glory, it ought

to

to bee retained and kept of al good christian people. And therefore by this commandement, wee ought to haue a time, as one day in the weeke, wherein wee ought to rest, yea from our lawful and needful workes. For like as it appeareth by this commandement, that no man in sixe dayes ought to be slothfull or idle, but diligently to labour in that state wherein God hath set him: Euen so, God hath giuen expresse charge to all mē, ỹ vpon the Sabboth day, which is now our sunday, they should cease from all weekly & worke-day labour, to the intent, that like as God himselfe wrought sixe dayes, and rested the seuenth, and blessed, and sanctified it, and consecrated it to quietnes and rest from labour: euen so Gods obedient people shoulde vse the Sunday holily, & rest from their dayly and common businesse, and also giue themselues wholy to heauenly exercises of Gods true religion and seruice. So that God doth not only commaund the obseruation of this holy day, but also by his owne example doth stir and prouoke vs to the diligent keeping of the same. Good naturall children will not only become obedient to the commandement of their parents, but also haue a diligent eye to their doings, and gladly follow the same. So, if we will bee the children of our heauenly father, we must be carefull to keepe the Christian Sabboth day, which is the Sunday, not only for that it is gods expresse commaundment, but also to declare our selues to bee louing children, in following the example of our gracious Lorde and Father.

Thus

Thus it may plainly appeare, that Gods will and commaundement was to haue a solemne time and standing day in the weeke, wherin the people shoulde come together, and haue in remembraunce his wonderfull benefites, and to render him thanks for them as appertaineth to louing, kinde, and obedient people. This example and commandement of God, the godly christian people began to follow immediately after the ascention of our Lorde Christ, and began to chose them a standing day of the weeke to come together in: Yet not the seuenth day, which the Jewes kept: but the Lordes day, the day of the Lords resurrection, the day after the seuenth day which is the first of the weeke. Of whiche day mention is made of Saint Paule on this wise, 1. Cor. 15. In the first day of the Sabboth, let euery man lay vp what hee thinketh good: meaning for the poore. By the first day of the Sabboth, is meant our Sunday, whiche is the first day after the Jewes seuenth day. Apoc. 1. And in the Apocalips it is more plaine, where Saint John saith, I was in the Spirit vpon the Sunday. Sithence which time Gods people hath alwayes in all ages, without any gainsaying, bled to come together vpon the Sunday, to celebrate and honour the Lordes blessed name, and carefully to keepe that day in holy rest and quietnesse, both man, woman, childe, seruant, and stranger. For the transgression and breach of which day, God hath declared himselfe to bee muche greeued, as it may appeare by him, who for gathering of stickes on the

the Sabboth day was stoned to death. But alas, al these notwithstanding, it is lamentable to see the wicked boldenesse of those that wil be counted Gods people, who passe nothing at all of kæping and halowing the Sunday. And these people are of two sortes, The one sorte if they haue any busines to dw, though there bee no extreame næde, they must not spare for the sunday, they must ride and iourney on the sunday, they must driue and carry on the sunday, they must rowe and ferry on the sunday, they must buy and sell on the sunday, they must kepe markets and fayres on the Sunday: finally, they vse all daies a like, worke daies & holidayes are all one. The other sort yet is worse For although they will not trauell nor labour on the sunday as they dw on the wæke day, yet they will not rest in holines, as God commandeth: but they rest in vngodlines and in filthynes, prancing in their pride, pancking and pricking, pointing and painting themselues to bee gorgious and gay: they rest in excesse and superfluitie, in gluttony and drunkennes, lyke rattes and swine: they rest in brawling & raylyng, in quarrelling and fighting: they reste in wantonnes, in toyish talking, in filthy fleshlines, so that it doth too euidently appeare that God is more dishonored, and the deuill better serued on the sunday, then vpon all the daies in the wæke besides. And I assure you, the beasts which are commaunded to rest on the sunday, honour God better then this kinde of people: Num. 15.

For they offend not God, they breake not their holie day. Wherefore O ye people of God, laye your handes vpon your hartes, repent and amend this greuous and daungerous wickednes, stand in awe of the commaundement of God, gladly follow the example of God himself, be not disobedient to the godly order of Christs Church, vsed and kept from the apostles time, vntill this day: Feare the displeasure and iuste plagues of almighty God, if ye be negligent & forbeare not labouringe and trauailing on the sabboth day or sunday, and do not resort together to celebrate and magnifie Gods blessed name, in quiet holinesse and godly reuerence.

Nowe concerning the place where the people of GOD ought to resorte togeather, and where especiallye they ought to celebrate and sanctifie the Saboth day, that is the Sunday, the day of holy rest: That place is called Gods temple or the Church, because the companie & congregation of Gods people (which is properly called the Church) doth there assemble themselues on the daies appointed for suche assemblies and mætings. And for asmuch as almighty GOD hath appointed a speciall time to bee honoured in, is very mete, godly, and also necessary, ỳ there should be a place appointed where these people should mete and resorte, to serue their gracious God, and mercifull father: truth it is, the holy patriarkes for a great number of yeres had neither temple nor Church to resort vnto. The cause was they were not stayed in

any

any place, but were in a continual peregrinati on and wandring, that they could not conueni-ently build any Church. But so sone as God had deliuered his people from their enemies, and set them in some liberty in the wildernesse, he set them vp a costly and a curius tabernacle, which was as it were the parish church, a place to resorte vnto of the whole multitude, a place to haue his sacrifices made in, and other obser-uances, and rites to be vsed in. Furthermore, after that God accordinge to the trueth of hys promise, had placed and quietly setled his peo-ple in the lande of Canaan now called Jurye, he commaunded a great magnificent temple to be builded by king Salomon, as seldome the lyke hath beene sene, a temple so decked and a-dorned, so gorgiously garnished, as was mete and expedient for people of that time, which woulde bee allured and stirred with nothinge so much as with such outwarde goodlye gaye thinges. This was now the temple of God, en-dued also with many gifts and sundry promy-ses. This was the parish Church, and the mo-ther Church of all Jurie. Here was God hono-red and serued. Hether was the whole realme of all the Israelites bound to come at three so-lemne feasts in ỹ yeare, to serue their Lord God here. But let vs proceed further. In the time of Christ & his apostles, there was yet no temples nor Churches for Christian men. For why? they were alwaies for ỹ most part in persecutiõ, der-ation, & trouble, so ỹ there could be no liberty nor

licence obtained for that purpose. Yet God delighted much that they should often resort together in a place, and therfore after his ascention they remained together in an vpper chamber, sometime they entred into the temple: somtime into the synagogues, sometime they were in prison, sometimes in theyr houses, sometimes in the fældes, &c. And this continued so long till the fayth of Christ Jesus began to multiply in a great part of the world. Now when diuers Realmes were established in Gods true religion, and God had giuen them peace and quietnes: then began kinges noble men, and the people also, stirred vp with a godly zeale and feruentnesse, to builde vp temples and Churches, whether the people might resorte the better to dw theyr duety towardes God and to kæpe holy their sabboth day, the day of rest. And to these temples haue the Christians customablie vsed to resorte from time to time, as vnto mæte places where they might with common consent praise and magnifie Gods name, yælding him thankes, for the benefites that he dayly powreth vpon them, both mercifully and abundantly, where they might also heare his holye word read, expounded, and preached syncerely, and receiue his holy sacramentes ministred vnto them duely and purely. True it is that the chæfe and speciall temples of God, wherin he hath greatest pleasure, and most delighteth to dwell, are the bodies and mindes of true christians, & the chosen people of God, accoʒding to

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the doctrine of holy ſcriptures, declared by S. Paule. Knowe ye not (ſaith he) that ye be the temple of God, and that the ſpirite of God doth dwell in you? The temple of God is holy which ye are. 1. Cor. 3

And againe in the ſame Epiſtle: Know ye not ỹ your body is the temple of ỹ holy ghoſt dwelling in you whom you haue giuen you of God, & that ye be not your owne? Yet this notwithſtanding, God doth allowe the materiall Temple made with lime and ſtone (ſo ofte as his people come together into it, to praiſe his holy name) to be his houſe, and the place where he hath promiſed to be preſent, and where he will heare the praiers of them that call vpon him. The which thing both Chriſt and his Apoſtles, with all the reſt of the holy fathers, do ſufficientlie declare by this: That albeit they certainelie knewe that their praiers were heard in what place ſoeuer they made them, though it were in caues, in woods, and in deſertes, yet (ſo ofte as they could conueniently) they reſorted to the materiall Temples, there with the reſt of the congregation, to ioyne in praier & true worſhip. 1. Cor. 6.

Wherfore (dearely beloued) you that profeſſe your ſelues to be Chriſtians, and glory in that name, diſdaine, not to followe the example of your maiſter Chriſt, whoſe ſcholers you ſay you be, ſhew you to be like thē whoſe ſchole mates you take vpon you to be, that is, the apoſtles and diſciples of Chriſt. Lift vp pure hands with cleane harts, in all places & at all times.

But doo the same in the temples and Churches vpon the sabboth dayes also. Our godly predecessours, and the auncient fathers of the primitiue Church, spared not their goods to builde Churches, no they spared not their liues in time of persecution, and to hazard their blood, that they might assemble themselues together in Churches. And shall we spare a little labour to come to churches? Shall neither their example, nor our duetie, nor the commodities (that therby should come vnto vs) moue vs? If wee will declare our selues to haue the feare of god if we will shewe our selues true christians, if we will be the followers of Christ our maister, and of those godly fathers that haue liued before vs, and nowe haue receiued the reward of true and faithfull Christians, we must bothe willingly, earnestly, and reuerently come vnto the materiall Churches and temples to praye, as vnto fitte places appointed for that vse, and that vpon the sabath day, as at most cõuenient time for Gods people, to cease from bodily and worldly busines, to giue themselues to holye rest, and godlie contemplation partaining to the seruice of almightie God: Wherby we may reconcile our selues to God, be partakers of his reuerent sacramentes, and be deuoute hearers of his holy worde, so to be established in fayth to Godwarde, in hope against all aduersitie, and in charitie towarde our neighbours. And thus runninge our course as good Christian people, we may at the last attaine the rewarde

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of euerlasting glorie, through the merites of our sauiour Iesus Christ, to whom with the father and the holy ghost, be all honour and glorie. Amen.

The second part of the Homilie of the place and time of prayer.

IT hath bene declared vnto you (good Christian people) in the former Sermon read vnto you at what time and into what place ye shall come together to praise God. Nowe I intende to set before your eyes, firste how zelous & desirous ye ought to bee to come to your Church. Secondly, howe sore God is greeued with them that do dispise or little regarde to come to the Church vpon the holy rest full day. It may well appeare by the Scriptures, that many of the godly Israelites, beinge nowe in captiuitie for their sinnes among the Babylonians, full often wished and desired to be againe at Hierusalem: And at their returne, through Gods goodnes (though many of the people were negligent) yet the fathers were marueilous deuoute to builde vp the Temple, that Gods people might repayre thether, to honour him. And king Dauid when he was a banished man out of his countrey, out of Hierusalem the holy citie, from ỹ sanctuary, from the

holy place, and from the tabernacle of God: What desyre, what feruentnes was in him toward that holy place? what wishinges & prayers made he to God to be a dweller in the house of the Lorde? One thing (saith he) haue I asked of the Lorde, and this will I still craue, that I may resort and haue my dwelling in the house of the Lord, so long as I liue. Againe, Oh how I ioyed when I heard these wordes. We shall goe into the Lordes house. And in other places of the Psalmes hee declareth for what intent and purpose he hath such a feruent desire to enter into the temple and church of the Lord: I will fall downe (saith he) and worship in the holy temple of the Lord. Againe, I haue appeared in the holy place, that I might beholde thy might and power, that I might beholde thy glory and magnificence. Finally he saith: I will shewe forth thy name to my brethren, I will prayse thee in the middest of the congregation. Why then had Dauid such an earnest desire to the house of God? First because there he would worship and honour God. Secondly there hee woulde haue a contemplation and a sight of the power and glory of God. Thyrdly. there he woulde prayse the name of God, with all the congregatiõ and company of the people. These considerations of this blessed prophet of God, ought to stirre vp and kindle in vs the lyke earnest desire to resort to the Church, especially vppon the holy restfull dayes, there to dw our dueties and to serue God, there to call to remembrance

Psal. 19.

Psal, 121.

Psal, 157

Psalm, 63.

Psalm, 21

membraunce howe God euen of his mere mercy, and for the glorie of his name sake, worketh mightily to conserue vs in health, wealth, and godlinesse, and mightily preserueth vs from the assaultes and rages of our fierce and cruel enemies, and there ioyfullye in the number of his faithfull people to prayse and magnifye the Lordes holy name. Set before your eyes also that auncient father Simeon, of whome the Scripture speaketh thus; to his great commendation, and an encouragement for vs to do the lyke: There was a man at Hierusalem named Simeon, a iust man, fearing God, he came by the spirite of God into the Temple, and was told by ỹ same that he should not die before hee sawe the annoynted of the Lord. In the temple his promise was fulfilled, in the temple hee sawe Christ and toke him in his armes, in the Temple he braste out into the mighty praise of God his Lorde. Anna a prophetesse, an olde widdowe departed not out of the temple, giuing her selfe to prayer and fastinge daye and night: And she, comming about the same time was likewise inspired, and confessed, and spake of the Lorde, to all them that looked for the redemption of Israell. This blessed man, and this blessed woman, were not disappoynted of wondefull fruite, commoditie and comforte, which God sente them, by theyr dilygent resortinge to Gods holy Temple. Nowe ye shall heare howe greuously GOD hath beene offended with his people, for that they Luke, 2. Anna.

passed

passed so little vpon his holy Temple, and foulie either dispised or abused the same. Which thinge may plainelye appeare by the notable plagues and punishmentes which God hath layde vpon his people, especially in this, that he stirred vp theyr aduersaries, horribly to beate downe, and vtterly to destroy his holy Temple with a perpetuall desolation. Alas, howe manie Churches, Countries, and kingdomes of Christian people, haue of late yeres bene plucked downe, ouerrun, and left waste, with greeuous and intollerable tyrannie and crueltie of the enemie of our lord Christ, the great Turke, who hath so vniuersalle scourged the Christians, that neuer the like was heard or reade of. Aboue thirtie yeres past, the great Turke had ouerrunne, conquered, and brought into his dominion and subiection, twenty Christian kingdomes, turning away the people from the faith of Christ, poysoning them with the deuilish religion of wicked Mahomet, and either destroying their Churches vtterly, or filthily abusing them with theyr wicked and detestable errours. And nowe this great Turke, this bitter and sharpe scourge of Gods vengeaunce, is euen at hand in this parte of Christendome, in Europe, at the borders of Italy, at the borders of Germanie, greedily gaping to deuoure vs, to ouer run our countrey, to destroy our Churches also, vnlesse we repent our sinfull life, and resorte more diligently to the Church to honour God, to learne his blessed will and to fulfill the same

same. The Jewes in theyr time prouoked iustly ꝑ vengeaunce of God, for that partly they abused his holy Temple with the detestable idolatrie of the heathen, and superstitious vanities of their owne inuentions contrarye to Gods commaundement, partly they resorted vnto it as hypocrites, spotted, imbrewed, and fouly defyled with all kinde of wickednesse and sinfull lyfe, partlye many of them passed little vppon the holy Temple, and forced not whether they came thether, or no. And haue not the Christians of late dayes, and euen in our dayes also, in lyke manner prouoked the displeasure and indignation of almightie God: partly because they haue prophaned and defiled theyr Churches with heathenishe and Jewishe abuses, with Jmages and Idolles, with numbers of Alters, too too superstitiousslie and intollerably abused, with grosse abusinge and filthy corrupting of the Lordes holy supper, the blessed Sacrament of his body and blood, with an infinite number of toyes and trifles of their own deuices, to make a goodly outward shewe and to deface the homely, simple, and syncere religion of Christ Jesus, partlye they resorte to the Church lyke hypocrites, full of all iniquitie and sinfull life, hauing a vaine and dangerous fansie and perswasion, that if they come to the Church, besprinckle thē with holy water: hear a masse, & be blessed w̄ the chalice though they vnderstād not one word of ꝑ whole seruice, nor

fæle one motion of repentaunce in theyr hearts all is well, all is sure. Fye vpon such mockinge and blasphemynge of Gods holy ordinaunce, churches were made for an other purpose, that is, to resort thether, and to serue God truelye, there to learne his blessed will, there to call vpon his mighty name, there to vse the holy Sacraments, there to trauaile how to be in charitie with thy neighbour, there to haue thy powre and nædy neighbour in remembraunce, from thence to departe better and more godlye then thou camest thether. Finally, Gods vengeaunce hath bæne & is dayly prouoked, because much wicked people passe nothing to resorte to the Church, either for that they are so sore blinded that they vnderstand nothing of God and godlines, and care not with diuilish example to offende theyr neyghbours, or else for that they sæ the Church altogether scoured of such gay gasing sightes, as their grose phantasie was greatly delighted with, because they see the false religion abandoned, & the true restored, which sæmeth an vnsauery thing to their vnsauerye taste, as may appeare by this that a woman sayd to her neighbour: Alas gossip, what shall we now do at Church, since all the Saints are taken away, since all the goodly sightes wee were wont to haue, are gone, synce wee cannot heare the lyke piping, singing, chaunting, and playinge vppon the Organnes that wee could before. But (dearely beloued) we ought greatly to reioyce and giue God thankes, that

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our Churches are deliuered of all those thinges which displeased God so sore, and filthily defyled his holy house and his place of prayer, for the which he hath iustly destroyed many nations, according to the saying of Saint Paule: If any man defile the Temple of God, God wil destroy him. And this ought wee greatly to praise God for, that such superstitions and idolatrous manners as were vtterly nought and defaced Gods glorie, are vtterlye abolished, as they most iustly deserued: and yet those things that eyther God was honoured with, or hys people edifyed, are derently deteyned, and in our Churches comonly practised. But now for asmuch as ye perceiue it is Gods determinate pleasure yee shoulde resorte vnto your Churches vppon the day of holie rest, seing yee here what displeasure God conceiueth, what plagues hee powreth vpon his disobedient people, seing ye vnderstand what blessinges of God are gyuen, what heauenly commodities come to suche people as desirouslye and zealouslye vse to resorte vnto theyr Churches, seeinge also yee are nowe frendlie bidden and ioyntlie called, beware that ye slacke not your duetie, take heede that you suffer nothing to let you hereafter to come to the Church at such tymes as you are ordinarily appoynted and commaunded. Our Sauiour Christ telleth in a Parable, that a greate Supper was prepared, gestes were bidden, many excused themselues and would not come: I tell you (sayth Christ

1, Cor, 3

Luke, 4

Christ) none of them that were called shal taste of my supper. This great Supper, is the true religion of almighty GOD, where with hee will be worshipped in the due receiuinge of hys Sacramentes, and syncere preaching and hearing of his holie worde and practising the same by godly conuersation. This feast is nowe prepared in Gods banquetting house the Church, you are thereunto called and ioyntly bidden: if you refuse to come, and make your excuses, the the same wilbe answeared to you that was vn to them. Nowe come therfore (deerely beloued) without delay, and cheerefully enter into gods feasting house, and become partakers of the benefites prouided and prepared for you. But see that you come thether with your holyday garment, not like hipocrites, not of a custome and for maner sake, not with lothsomenesse as though ye had rather not come then come, if ye were at your libertie. For God hateth and punisheth such counterfaite hipocrites, as appeareth by Christes former parable, My frend (sayth GOD) how camest thou in without a wedding garment? And therefore commaunded his seruauntes to binde him hand and foot, and to cast him into vtter darkenesse, where shalbe weeping, and wailing, and gnashing of teeth. To the intent ye may auoide the like danger at Gods hande, come to the Church on the holy day, and come in your holyday garment, that is to say, come with a cheerefull and a godly minde, come to seeke Gods glorie, and to

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be thankfull vnto him, come to be at one wyth thy neighbour, and to enter in freendshyp and charitie with him. Consider that all thy doo-inges stincke before the face of God, if thou be not in charity w̄ thy neighbour. Come with an heart lifted and cleansed from worldly and car nall affections and desires, shake of all vayne thoughtes which may hinder thee from Gods true seruice. The birde when she will flee, shaketh her winges: Shake and prepare the selfe to flee higher then al the birdes in the ayre, that after thy duetie duely done in this earthly temple and Church, thou maist flee vp, and be receiued into the glorious Temple of God in heauen through Christ Jesus our Lorde, to whome with the father and the holy ghost, be all glorie and honour. Amen.

An

An Homily wherein is declared *that Common prayer and Sacramentes, ought to be* minisstred in a tongue that is vnderstanded of the hearers.



Among the manifolde exercises of Gods people (deare Christians) there is none more necessarye for all estates, and at all tymes, then is publique prayer, and the due vse of Sacramentes. For in the fyrst, we begge at Gods handes all suche thinges, as otherwise we can not obtaine. And in the other, he imbraseth vs. And offereth him self to be imbraced of vs. Knowinge therefore that these two exercises are so necessarie for vs, let vs not thinke it vnmeete to consider, first what prayer is, and what a Sacrament is and then howe many sortes of prayer there bee, and how many Sacramentes, so shall we the better vnderstand howe to vse them aright To knowe what they bee, Saint Augustine teacheth in his booke entituled, Of the spirite and the soule. He sayth thus of prayer: Prayer is (saith he) the deuotion of the minde, that is to say, the returning to God, through a Godlie and humble affection, which affection, is a certaine willing and sweete inclining of the mind it selfe towardes God. And in the second booke against the aduersarie of the Lawe and Prophets, he calleth Sacramentes, holy signes. And writing to Bonifacius of the Baptisme of infantes, he sayth, If Sacramentes had not a cer-

Auguſt, de ſpiritu & anima.

Auguſt lib. 2. contra aduerſarios legis & prophet.

certaine similitude of those things whereof they bee Sacramentes, they shoulde bee no Sacramentes at all. And of this similitude they do for the most part receiue the names of the selfe thinges they signifie. By these wordes of S. Augustine it appeareth, that hee alloweth the common description of a Sacrament, whiche is, that it is a visible signe of an inuisible grace, that is to say, that setteth out to the eyes and other outwarde senses, the inwarde working of Gods free mercy, and doth (as it were) seale in our heartes the promises of God. And so was Circumcision a Sacrament, which preached vnto the outwarde senses, the inward cutting away of the foreskin of the heart, and sealed and made sure in the heartes of the circumcised the promise of GOD touchyng the promised seede that they lookedfor. Augustin ad Bonifacium

Nowe let vs see howe many sortes of prayer, and how many Sacraments there bee. In the Scriptures wee reade of three sortes of prayer, whereof two are priuate, and the thirde is common. The first is that which Saint Paul speaketh of in his Epistle to Timothie, saying, I wil that menne pray in euery place, lifting vp pure hands, without wrath or striuing. And it is the deuoute lifting vp of the minde to God, without the vttering of the heartes griefe or desire by open voyce. Of this prayer wee haue example in the first booke of the Kinges in Anna the mother of Samuel, when in the heauinesse of her heart shee prayed in the Temple, desiring to bee 1. Tim. 2. 1. Reg. 1.

made fruitfull. Shee prayed in her heart (sayth the Text) but there was no voice heard. After this sort must all Christians pray, not once in a weeke, or once in a day onely: but as Saint Paule writeth to the Thessalonians, without ceasing. And as Saint James writeth, The continual prayer of a iust man is of much force. The second sort of prayer is spoken of in the gospell of Saint Matthew, where it is said, Whē thou prayest, enter into thy secrete closet, and when thou hast shut the dore to thee, pray vnto thy father in secrete, and thy father which seeth in secrete, shall rewarde thee. Of this sort of prayer, there bee sundrie examples in the Scriptures, but it shall suffice to rehearse one, whiche is written in the Acts of the Apostles. Cornelius a deuoute man, a Captain of the Italian armie, saith to Peter, that being in his house in prayer at the ninth houre, there appeared vnto him one in a white garment. &c. This man prayed vnto God in secret, and was rewarded openly. These bee the two priuate sortes of prayer. The one mentall, that is to say, the deuoute lifting vp of the minde to God: And the other vocall, that is to say, the secrete vttering of the griefes and desires of the heart with wordes, but yet in a secrete closet, or some solitary place. The thirde sort of prayer is publike or common. Of this prayer speaketh our Sauiour Christe, when hee saith, If two of you shall agree vpon earth, vpon anie thing, whatsoeuer yee shall aske, my father which is in heauen shall doe it for you, for where-

1. Thes. 5.
Iacob. 5.
Mat. 6.
Acts. 10.
Mat. 18.

whereſoeuer two or three bee gathered together in my name, there am I in the middeſt of them. Although God hath promiſed to heare vs when wee pray priuately, ſo it bee done faithfully and deuoutly (for hee ſayth,) Cal vpon me in the day of thy trouble, and I will heare thee. And Elias being but a mortall man, ſaith Saint James, prayed, and heauen was ſhutte three yeres and ſixe monethes, and againe hee prayed, and the heauen gaue rayne:) Yet by the hiſtories of the Bible it appeareth, that publike and common prayer is moſt auaileable before God, and therfore is much to bee lamented that it is no better eſteemed among vs which profeſſe to be but one body in Chriſt. Pſal. 50. Iacob. 5.

When the Citie of Niniuie was threatned to be deſtroyed within fortie dates, the Prince and people ioyned themſelues together in publike prayer and faſting, and were preſerued. In the Prophete Ioel God commaunded a faſting to bee proclaymed, and the people to bee gathered together, young and olde, man and woman, and are taught to ſay with one voyce: Spare vs, O Lorde, ſpare thy people, and let not thine inheritaunce bee brought to confuſion. When the Iewes ſhoulde haue bẽ deſtroyed all in one day through ẏ malice of Haman, at ẏ cõmandement of Heſter they faſted and prayed, and were preſerued. When Holophernes beſieged Bethulia, by the aduice of Iudith they faſted and prated & were deliuered. When the Apoſtle S. Peter was in priſon, ẏ congregatiõ ioyned themſelues Ionas. 3. Ioel. 2. Heſter. 4. Iudith. 8. Acts. 12.

together in prayer, and Peter was wonderfullie deliuered. By these histories it appeareth, that common or publike prayer is of great force to obteine mercy, and deliueraunce at our heauenly fathers hande. Therefore brethren I beseech you, euē for ỹ tender mercies of God, let vs no longer be negligent in this behalfe: but as the people willing to receiue at Gods hand such good thinges as in the common prayer of the Church are craued, let vs ioyne our selues together in the place of commō prayer, and with one heart, begge at our heauenly father of all those thinges, which hee knoweth to bee necessary for vs. I forbid you not priuate prayer, but I exhort you to estæme common prayer as it is worthie. And before all thinges, be sure, that in all these thræ sortes of prayer, your mindes bæ deuoutlie lifted vp to God, els are your prayers to no purpose, and this saying shall bee verified in you: This people honoureth mæ with their lips, but their heart is farre from me. Thus much for the thræ sortes of prayer, whereof wæ reade in the scriptures.

Esai. 29. Mat. 15.

Now with like, or rather more breuitie, you shall heare howe many Sacraments there bæ, that wer instituted by our Sauiour Christ, and are to bæ continued, and receiued of euery Christian in due time and order, and for such purpose as our Sauiour Christ willed them to be receiued. And as for the number of them, if they shoulde bæ considered according to the exact signification of a sacrament, namely for the visible

signes,

signes, expressly commaunded in the new Testament, whereunto is annexed the promise of free forgiuenesse of our sinne, & of our holinesse and ioyning in Christe: there bee but two, namely. Baptisme, and the Supper of the Lorde. For although absolution hath the promise of forgiuenesse of sinne, yet by the expresse worde of the new Testament, it hath not this promise annexed and tyed to the visible signe, which is imposition of handes. For this visible signe (I meane laying on of handes) is not expressly commaunded in the new Testament to be vsed in absolution, as the visible signes in Baptisme and the Lordes Supper are: and therefore absolution is no suche Sacrament as Baptisme and the Communion are. And though the ordering of Ministers hath his visible signe and promise: yet it lacks the promise of remission of sinne, as all other Sacraments besides doe. Therefore neither it, nor any other Sacrament els, be such Sacraments as Baptisme and the Communion are. But in a generall acception, the name of a sacrament may bee attributed to any thing whereby an holy thing is signified. In whiche vnderstanding of the worde, the ancient writers haue giuen this name, not only to the other fiue commonly of late yeres taken and vsed for supplying the number of ỳ seuen Sacraments: but also to diuers and sundry other ceremonies, as to oyle, washing of feet, and such like, not meaning thereby to repute them as Sacraments, in the same significatiõ that the two forenamed

Dionysi. Bernard. de cœna domini, & abluti pedum.

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Dionys. Bernard. de cœna domini, & abluti pedum.

Sacraments are. And therefore Saint Augustine weighing the true signification and exact meaning of the worde, writing to Ianuarius, and also in the third booke of Christian doctrine, affirmeth that the Sacraments of the christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mẽtion expressly of two, the Sacrament of Baptisme, and the Supper of the Lorde. And although there are retetned by the order of the Church of England, besides these two, certaine other Rites and Ceremonies about the institution of Ministers in the Church, Matrimonie, Confirmation of children, by examining them of their knowledge in the articles of the faith, & ioyning thereto the prayers of the Churche for them, and likewise for the visitation of the sicke: yet no man ought to take these for Sacraments, in such signifycation and meaning, as the Sacrament of Baptisme, and the Lordes Supper are: but eyther for godly states of life, necessarie in Christes Church, and therefore worthie to bee set forth by publike action and solemnitie by the ministerie of the Church, or els iudged to bee suche ordinaunces, as may make for the instruction, comfort, and edification of Christes Church.

Now vnderstanding sufficiently what praier is, and what a Sacrament is also, and howe many sorts of prayers there bee, and howe manie Sacraments of our Sauiour Christs institution: Let vs see whether the scriptures & examples

amples of the Primitiue Church will alow any vocall prayer, that is, when the mouth vttereth the petitions with voyce, or any manner of Sacrament, or other publike and common Rite or action, pertaining to the profit and edifying of ꝑ powre congregation, to be ministred in a tongue vnknowne, or not vnderstoode of the Minister or people: yea, whether any person may priuatelie vse any vocall prayer, in a language that hee himselfe vnderstandeth not. To this question wee must answere, no. And first of Common praier and administration of the Sacraments. Although reason, if it might rule, woulde soone perswade vs to haue our Common prayer and administration of the Sacraments in a knowen tongue, both for that to pray commonlie, is for a multitude to aske one and the selfe thing with one voice, and one consent of the minde, and to administer a Sacrament, is by the outward worde and element, to preache to the receiuer the inward and inuisible grace of God, and also for that both these exercises were first instituted, and are still continued, to the ende that the congregation of Christe might from tyme to time bee put in remembraunce of their vnitie in Christe, and that as members all of one bodie, they ought both in prayers and otherwise to seeke and desyre one anothers commoditie, and not their owne without others: Yet shal we not neede to flee to reasons and proofes in this matter, sith wee haue both the plaine and manifest wordes of ꝑ scripture, & also the consent of

the most learned and auncient writers, to commend the prayers of the congregation in a knowen tongue. First, Paule to the Corinthians
1. Cor. 14. saith: Let all things be done to edifying. Which cannot be, vnlesse common prayers and administration of Sacraments be in a tongue known to the people. For where the prayers spoken by the Minister, and the wordes in the administration of the Sacramentes, bee not vnderstanded of them that bee present, they cannot thereby bee edified. For as when the trumpet that is blowen in the field giueth an vncertaine sound, no man is thereby stirred vp to prepare himselfe to the fight: And as when an instrument of musicke maketh no distinct sound, no man can tell what is piped: Euen so when prayers or administration of Sacraments shall bee in a tongue vnknowne to the hearers, which of them shall bee thereby stirred vp to lift vp his minde to God, & to begge with the Minister at Gods hand, those thinges which in the wordes of his prayers the Minister asketh? Or who shall in the administration of the Sacraments vnderstande what inuisible grace, is to be craued of the hearer, to be wrought in the inwarde man? Truly no man at all. For (saith Saint Paul) he that speaketh in a tongue vnknowne, shall be to the hearer an aliant, which in a christian congregation is a great absurditie.

For we are not strangers one to another, but we are the citizens of the saints, and of the houshold of God, yea, and the members of one bodie.

And

And therfore whiles our Minister is in rehearsing the prayer that is made in the name of vs all, we must giue diligent care to the words spoken by him, and in heart beg at Gods hand those thinges that he beggeth in wordes. And to signifie that we so doe, we say Amen, at the end of the praier that hee maketh in the name of vs all. And this thing can we not do for edification, vnlesse we vnderstand what is spoken. Ephe. 2. 1. Cor. 10. and 12.

Therefore it is required of necessitie, that the common praier be had in a tongue that the hearers doe vnderstand. If euer it had been tollerable to vse strange tongues in the congregations the same might haue been in the time of Paul & the other apostles, when they were myraculously endued with gift of tongues. For it might thē haue perswaded some to imbrace the Gospell, when they had heard men that were Hebrewes borne and vnlearned, speake the Greeke, the Latine, and other languages. But Paul thought it not tollerable then: And shal we vse it now, whē no man commeth by that knowledge of tongs, otherwise then by earnest studie? God forbid. For we should by ỹ meanes bring al our church exercises to frtuolous superstition, & make them altogether vnfruitfull. Luke writeth that when Peter and John were discharged by the Princes and high Priestes of Jerusalem, they came to their felowes, and told them all that the princes of the priestes and elders had spoken vnto them. Which when they heard, they lifted vppe their voice together to God with one assent, and said, Acts. 4.

said, Lord, thou art hee that hast made heauen & earth, the sea, and al things that are in them, &c. Thus could they not haue done, if they had prai-ed in a strange tongue, that they had not vnder-stood. And no doubt of it, they did not all speake with seuerall voyces: but some one of thē spake in the name of them all, and the rest giuing dili-gent eare to his wordes, consented thereunto, & therefore it is said, that they lifted vp their voice together. Saint Luke saith not, Their voices, as many: but, their voice, as one. That one voice therefore was in such language as they all vn-derstood, otherwise they could not haue lifted it vp with the consent of their hearts: For no man can giue consent of the thing he knoweth not. As touching the times before the cōming of Christ, there was neuer man yet that woulde affirme, that either the people of God, or other, had their prayers or administrations of sacraments, or sa-crifices, in a tongue that they thēselues vnder-stood not. As for the time since Christ, till that vsurped power of Rome began to spread it selfe, and to inforce all the nations of Europe to haue the Romish language in admiration, it appea-reth by the consent of the most ancient and learned writers, that there was no straunge or vn-knowne tong vsed in the congregation of Chri-stians. Iustinus martyr, who liued about 160. yeres after Christ, saith thus of the administra-tion of the Lordes Supper in his time: Vpon the sunday assemblies are made both of them y dwell in Cities, and of them that dwell in the

Iustinus Apol. 2.

Countrie

Countrie also. Amongest whom, as much as may bee, the writinges of the Apostles and Prophetes are read. Afterwardes when the Reader doth cease, the chiefe minister maketh an exhortation, exhorting thē to folow honest things. After this, wee rise altogether and offer prayers, which beeing ended (as we haue said) bread and wine and water are brought forth. Then the head Minister offereth prayers and thanksgiuing with all his power, and the people aunswere, Amen. These wordes, with their circumstances being duly considered, do declare plainlie, that not only the Scriptures were read in a knowne tongue: but also that prayer was made in the same in the congregatiōs of Iustines time. Basilius magnus, and Iohannes Chrysostomus did in their time prescribe publike orders of publike administration, which they call Liturgies, and in them they appointed the people to aunswere to the prayers of the Minister, somtime, Amen, sometime, Lord haue mercy vppon vs, sometime, and with thy spirite, and we haue our hearts lifted vp vnto the Lorde, &c. Which answeres the people could not haue made in due time, if the prayers had not been in a tong that they vnderstood. The same Basill writing to the Clergie of Neocesaria, saith thus of his vsage in common prayer appointing one to begin the song, the rest folow: And so with diuers songs and prayers, passing ouer the night, at the dawning of the day altogether (euen as it were with one mouth and one heart) they sing vnto the Lord a song of confessi- Epist. 63.

on,

on, euerie manne framing vnto himselfe meete wordes of repentaunce. In another place hee saith, If the Sea bee fayre, howe is not the assemble of the congregation much more fayre, in which a ioyned sound of men, women, and childzen (as it were of the waues beating on the shore) is sent forth in our prayers vnto our God? Marke his wordes: A ioyned sound (saith he) of men, women, and childzen. Which cannot bee, vnlesse they all vnderstand the tong wherein the praier is said. And Chrysostome vpon the wordes of Saint Paule, saith, So soone as the people heare these wordes, world without ende, they all doe forthwith answere, Amen. This coulde they not doe, vnlesse they vnderstode the worde spoken by the priest. Dionysius saith, that Himmes were saide of the whole multitude of people in the administration of the communion. Cyprian saith, the Priest doth prepare the minds of the brethren, with a preface before the prayer, saying, Lift vp your heartes: That whiles the people doth answere, We haue our heartes lifted vp to the Lord, they be admonished ỹ they ought to think on none other thing then the Lorde. S. Ambrose writing vpon the words of S. Paule, saith, This is it that he saith, because hee which speaketh in an vnknowne tongue, speaketh to God, for hee knoweth all thinges: but menne knowe not, and therefore there is no profite of this thing. And againe vpon these wordes: If thou bleste, or giue thankes with the spirit, how shall hee that occupieth the rome of the vnlearned

Basil. Rom. 4.

1. Cor. 14.

Dionysi.

Cyprian. Ser 6. de ora. dominica.

1. Cor. 14.

ned, say Amen, at thy giuing of thankes, seeing hee vnderstandeth not what thou sayest? This is (saith Ambrose) if thou speak the praise of God in a tong vnknowne to the hearers. For the vnlearned, hearing that which hee vnderstandeth not, knoweth not the end of the prayer, and answereth not Amen: which worde is as much to say, as truth, that the blessing or thanks giuing may bee confirmed. For the confirmation of the prayer is fulfilled by them that doe answere, Amen, that all thinges spoken, might bee confirmed in the mindes of the hearers, through the testimonie of the truth. And after many weighty wordes, to the same ende he saith: The conclusion is this, that nothing shoulde bee done in the Church in vaine, and that this thing ought chiefly to bee laboured for, that the vnlearned also might take profite, least any part of the bodie should bee darke through ignorance. And least any man should think al this bee meant of preaching, and not of prayer, hee taketh occasion of these words of Saint Paul (If there bee not an interpreter, let him keepe silence in the Church) to say, as followeth: Let him pray secretly, or speak to God, who heareth all thinges that bee dumb: For in the Churche must hee speake that may profite all persons. Saint Hierome writing vpon these wordes of the Apostle Saint Paule, How shall he that supplieth the place of the vnlearned, &c. saith, It is the lay man whom Paul vnderstandeth heere to bee in the place of the ignoraunt man, which hath no Ecclesiasticall office: 1. Cor. 14.

How

How shall hee answere, Amen, to the praier of that hee vnderstandeth not? And a little after, vppon the wordes of Saint Paul, For if I shoulde pray in a tongue, &c. hee saith thus, This is Paules meaning: If any man speake in strange and vnknowne tongues, his minde is made vnfruitful, not to himselfe, but to the hearer: For whatsoeuer is spoken, he knoweth it not. Saint Augustin writing on the eighteen Psalm, saith: What this should bee we ought to vnderstand, that we may sing with reason of man, & not with chattering of Birdes. For Owles, Popingayes, Rauens, Pies, and other such like birdes, are taught by men to prate they knowe not what: but to sing w̄ vnderstanding, is giuen by Gods holy will to the nature of man. Againe, the same Augustine saith, There needeth no speech when we pray, saue perhaps as the Priestes doe, for to declare their meaning, not that God, but that men may heare them. And so being put in remembraunce by consenting with the Priest, they may hang vpon God.

Psal. 18.

De magist.

Thus are we taught both by the scripture and auncient Doctors, that in the administration of common prayer and sacraments, no tongue vnknown to the hearers ought to be vsed. So that for the satisfying of a christian mans conscience, wee need to spende no more time in this matter. But yet to stop the mouthes of the aduersaries, which stay themselues much vpon generall decrees, it shalbe good to adde to these testimonies of scriptures and doctors, one constitution made by

by Iustinian the Emperor, who liued fiue hundred twentie and seuen yeeres after Christ, and was Emperor of Rome. The constitution is this: We commaunde that all Bishops and Priestes doe celebrate the holy oblation, and the prayers vsed in holy Baptisme, not speaking low, but with a cleare or loude voyce, which may be heard of the people, that thereby the minde of the hearers may be stirred vp with great deuotion, in vttering the prayers of the Lord God, for so the holie Apostle teacheth in his first Epistle to the Corinthians, saying, Truly, if thou onely blesse or giue thankes in spirite, howe doth hee which occupieth the place of the vnlearned, say Amen at thy giuing of thankes vnto God, for hee vnderstandeth not what thou sayest? Thou verily giuest thanks wel, but the other is not edified. And againe, in the Epistle to the Romanes, he sayth: With the heart a man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation. Therefore for these causes it is conuenient that among other prayers, those things also which are spoke in the holy oblation, be vttered and spoken of the most religious Bishops and Priestes, vnto our Lorde Iesus Christe our God, with the father and the holy ghoste. with a loud voice. And let the most religious Priestes know this, ℣ if they neglect any of these thinges, that they shall giue an account for them in the dreadfull iudgement of the great God and our Sauiour Iesus Christ: Neither will we, when we know it, rest and leaue it vnreuenged. Nouel. Constit. 23.

This

This Emperour (as Sabellicus wryteth) fauored the Bishop of Rome, and yet we see howe plaine a decree hee maketh, for prayng and administring of Sacraments in a known tongue, that the deuotion of the hearers might bee stirred vp by knowledge, contrary to the iudgemēt of them that woulde haue ignorance to make deuotion. Hee maketh it also a matter of damnation, to do these thinges in a tongue that the hearers vnderstand not. Let vs therefore conclude with God and all good mens assent, that no common prayer or Sacraments ought to bee ministred in a tongue that is not vnderstanded of the hearers. Now a word or two of priuate praier in an vnknown tongue. We tooke in hand wher we began to speake of this matter, not onely to proue that no common praier or administration of Sacraments, ought to be in a tongue vnknowed to ỹ hearers: but also, that no person ought to pray priuately in that tongue which hee himselfe vnderstandeth not. Which thing shall not bee hard to proue, if we forget not what prayer is. For if prayer bee that deuotion of the minde which inforceth the heart to lift vp it self to God: how should it bee said, that that person prayeth that vnderstandeth not the words that his tong speaketh in praier? Yea, how can it be said that he speaketh? For to speake, is by voyce to vtter the thought of ỹ mind. And the voice that a man vttereth in speaking, is nothing els but the messenger of the mynde, to bryng abroad the knowledge of that whiche otherwise lyeth secrete in

the

the heart, and can not be knowen, according to that which Saynt Paule writeth: What man (ſayeth he) knoweth the thinges that appertaine to man, ſauing onely the ſpirit of man, which is in man? He therefore that doth not vnderſtande the voyces that his tongue doth vtter, can not properly be ſayde, to ſpeake, but rather to counterfaite, as Parrattes, and ſuch other birdes vſe to counterfayte mens voyces. No man therefore that feareth to prouoke the wrath of God againſt him ſelfe, will be ſo bolde to ſpeake of God vnaduiſedly, without regard of reuerent vnderſtanding, in his preſence, but he will prepare his heart before he preſume to ſpeake vnto GOD. And therefore in our common prayer the miniſter doth often times ſay, Let vs pray, meaning thereby to admoniſhe the people that they ſhoulde prepare their eares to heare, what he ſhould craue at Gods hande, and their heartes to conſent to the ſame, and their tongues to ſay, Amen, at the ende thereof On this ſorte did the Prophet Dauid prepare his heart, when he ſayd, My heart is ready (O God) my heart is ready, I will ſing and declare a Pſalme. Pſal, 57.

The Jewes alſo, when in the time of Iudith they did with al their heart pray God to viſite his people of Iſraell, had ſo prepared their heartes before they began to praye. After this ſorte had Manaſſes prepared hys heart before he prayed, and ſayd. And nowe (O Lorde) do I bowe the knees of my heart, aſking of thee parte of thy mercifull kindneſſe. 2, Par, 3.

when the heart is thus prepared, the voyce vttered from the hart, is harmonius in the eares of God: otherwise he regardeth it not, to accept it. But for asmuch as the person that so babbleth his wordes without sense in the presence of God, sheweth himselfe not to regarde the maiestie of him that he speaketh to: he taketh him as a contemner of his almightye maiestie, and giueth him his rewarde amonge Hypocrites, which make an outwarde shewe of holinesse, but theyr hartes are full of abominable thoughtes, euen in the time of theyr prayers. For it is the heart that the Lord looketh vpon, as it is wrytten in the Hystory of the kinges. If wee therefore will that our prayers bee not abhominable before GOD, let vs so prepare our heartes before wee praye, and so vnderstande the thinges that wee aske when wee praye; that both our heartes and voyces may togeather sounde in the eares of Gods Maiestye, and then we shall not fayle to receiue at hys hande the thinges that we aske, as good men which haue beene before vs did, & so haue from time to time receiued that which for theyr soules health they dyd at anie tyme desyre, Saint Augustine seemeth to beare in this matter: For he saith thus of them, which being brought vp in grammar and Rhetoricke are conuerted to Christ, and so must bee instructed in Christian religion: Let them knowe also (saith he) that it is not the voice, but the affection of the minde that commeth to the eares of God,

2. Reg. 16

De catechizandis rudibus.

God. And ſo ſhall it come to paſſe, that if hapily they ſhall marke that ſome Biſhoppes or miniſters in the Church doo call vppon God, eyther with barberus wordes, or with wordes diſordered, or that they vnderſtande not, or dw diſorderly deuide the words that they pronounce, they ſhall not laughe them to ſcorne. Hetherto he ſeemeth to beare with prayinge in an vnknowen tongue. But in the nexte ſentence hee openeth his mynde thus: Nor for that theſe thinges ought not bee amended, that the people may ſay Amen, to that which they doo plainelye vnderſtande: But yet theſe Godlye thinges muſt bee borne withall of theſe Catechiſtes or inſtructours of the fayth, that they may learne, that as in the common place where matters are pleaded, the goodneſſe of an oration conſiſteth in ſounde: ſo in the Church it conſiſteth in deuotion. So that he alloweth not the praying in a tongue not vnderſtoode of hym that prayeth: But he inſtructeth the ſkilfull Oratour, to beare with the rude tongue of the deuout and ſimple miniſter. To conclud, if the lacke of vnderſtanding the wordes that are ſpoken in the congregation, do make them vnfruitfull to the hearers: How ſhould not the ſame make the words read, vnfruitfull to ỹ reader? The merciful goodneſſe of God, graunt vs his grace to cal vpon him as we ought to do, to his glory & our endles felicity, which we ſhal do if we humble our ſelues in his ſyght, and in all our prayers both common and priuate, haue

our mindes fully fixed vpō him. For the prayer
Eccle,35. of them that humble themselues shall pearce
through the cloudes, and till it drawe nighe
vnto God, it will not be answered, and till the
most high dw regard it, it will not depart. And
the Lord will not be slacke, but he will deliuer
the iust, and execute iudgement. To him there-
fore be all honour and glory, for euer and euer.
Amen.

¶ An information for them which take offence at certaine places of the holy Scripture.

The first part.

THE great vtility and profitte that
Christian men and women maye
take (if they will) by hering and rea
ding the holy Scriptures (dearelie
belowed) no heart can sufficientlye
conceiue, much lesse is my tongue able with
wordes to expresse. Wherfore Satan our enī-
mie, seeing the scriptures to be the very meane
and right way to bringe the people to the true
knowledge of God, and that Christian religi-
on is greatly furthered by diligent hearing and
reading of them, he also perceiuinge what an
hinderance and let they bee to him & his king-
dome, doth what he can to driue the reading of
them out of Gods church. And for that ende he
hath alwayes stirred vp, in one place or other
cruell Tyrantes, sharpe persecutours and ex-
treme

treme enemies vnto God, and his infallible trueth, to pull with violence the holye Bibles out of the peoples handes, and haue moſt ſpitefully deſtroyed and conſumed the ſame to aſhes in the fyre, pretending moſt vntruely, that the much hearing and reading of Gods worde, is an occaſion of hereſie and carnall libertie, and the ouerthrowe of all good order in all well ordered common weales. If to know God aright be an occaſion of euill, then muſt wee needes graunt, that the hearing and reading of the holy Scriptures, is the cauſe of hereſie, carnall libertie, and the ſubuerſion of all good orders. But the knowledge of GOD and of our ſelues, is ſo farre from being an occaſion of euill, that it is the readieſt, yea the onely meane to bridle carnall libertie, and to kill all our fleſhlye affections. And the ordinarie way to attaine this knowledg, is with diligence to heare and reade the holy Scriptures. For the whole ſcriptures (ſayth Saint Paule) were giuen by the inſpiration of GOD. And ſhall we Chriſtian men thinke to learne the knowledge of God and of our ſelues, in any earthly mans worke of writing, ſooner or better then in the holye Scriptures, written by the inſpiration of the holye Ghoſt? The Scriptures were not brought vnto vs by the will of man: but holye men of God (as witneſſeth Saint Peter) ſpake as they were mooued by the holye ſpirite of God. The holy Ghoſt is the ſcholemaiſter of trueth, which leadeth his ſchollers (as our Sa-

2. Tim. 3.

2. Pet. 1.

Iohn. 16.

uiour Christ sayeth of hym) into all trueth. And whosois ledde and taught by his schoolemaster, can not but fall into deepe errour, howe godlye soeuer his pretence is, what knowledge and learning soeuer he hath of all other workes and writinges, or howe fayre soeuer a shewe or face of trueth hee hath in the estimation and iudgement of the worlde. If some man will say, I would haue a true patterne and a perfecte description of an vpright life, approued in the sight of GOD: can we finde (thinke ye) any better or any such againe, as Christe Iesus is, and his doctrine? whose vertuous conuersation and godly lyfe, the scripture so liuely painteth and setteth foorth before our eyes, that we beholding that patterne might shape and frame our lyues, as nighe as maye bee, agreeable to the perfection of
1, Cor, 2 the same: Followe you me (sayth S. Paule) as
1, Iohn, 2 I followe Christe. And Saynt John in hys Epistle sayth: Who so abydeth in Christ, must walke euen so as hee walked before him. And where shall we learne the order of Christes life, but in the scripture? Another would haue a medicine to heale all diseases and maladies of the mynde. Can this bee founde or gotten other where then out of Gods owne Booke, his sacred Scriptures? Christ taught so much
Iohn, 5 when hee said to the obstinate Iewes, Search the scriptures, for in thē ye thinke to haue eternall lyfe. If the scriptures contayne in them euerlasting lyfe, it must needes follow that they

haue

haue alſo preſent remedie againſt all that is an hinderaunce and leadeth vnto eternall life. If wee deſire the knowledge of heauenlye wiſedome: why had wee rather learne the ſaiynge of man, then of God himſelfe, who (as S. Iames ſaith) is the giuer of wiſedome? Yea why will wee not learne it at Chriſtes owne mouth, who promiſing to be preſent with his Churche till the worldes ende, doth perfourme his promiſe, in that he is not only with vs by his grace and tender pitie: but alſo in thys, that hee ſpeaketh preſently vnto vs in the holye Scriptures to the great and endleſſe comforte of all them that haue any fælinge of God at all in them? Yea, he ſpeaketh nowe in the ſcriptures more profitable to vs, then hee did by the worde of mouth to the carnall Iewes when hee liued with them here vpon earth. For they (I meane the Iewes) could neither heare nor ſee thoſe things which we may now both heare and ſee, if we will bring with vs thoſe eares and eyes that Chriſte is heard and ſeene with, that is diligence to heare and reade his holy Scriptures, and true fayth to beleeue his moſt comfortable promyſes. If one could ſhewe but the printe of Chriſtes foote, a great number I thinke would fall downe and worſhip it: But to the holy ſcriptures, where we may ſee dayly (if we will) I will not ſay the printe of his fæt only, but the whole ſhape & liuely image of him, alas, we giue litle reuerence or none at all. If any could let vs ſee Chriſtes coate, a ſorte of vs Iacob, 2. Math, 28

would make harde shift except we might come nigh to gase vpon it, yea and kisse it too. And yet all the clothes that euer he did weare, can nothing so truely nor so liuely expresse him vnto vs, as do the scriptures. Christs images made in wood, stone, or mettall, some men for the loue they beare to Christ, do garnishe and beautifie the same with pearle, golde, and precious stone And should we not (good brethen) much rather embrace and reuerence Gods holy bookes, the sacred Bible, which do represent Christ vnto vs, more truely then can any image: The Image can but expresse the fourme or shape of his body, if it can do so much: But the scriptures dooth in such sorte set forth Christe, that wee may see both GOD and man, we may see him (I say) speaking vnto vs, healing our infirmities, dying for our sinnes, rysinge from death for our iustification. And to be shorte, we may in the Scriptures so perfectly see whole Christ with the eye of fayth, as wee, lackinge fayth, could not with these bodily eies se him, though hee stoode nowe present here before vs. Let euery man, woman, and chylde, therefore wyth all theyr heart, thyrste and desire Gods holye Scriptures, loue them, embrace them, haue theyr delyght and pleasure in hearing and reading them, so as at length wee may be transformed and changed into them. For the holye Scriptures are Gods treasure house, wherein are found all thinges needefull for vs to see, to heare, to learne and to beleeue, necessary for the

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attayning of eternall lyfe. Thus much is ſpoken, onely to giue you a taſt of ſome of the commodities which yee may take by hearinge and reading the holy Scriptures. For as I ſayde in the beginning, no tongue is able to declare and vtter all. And although it is more cleare then the noone day, that to bee ignorant of the ſcriptures, is the cauſe of errour, as Chryſte ſayth to the Sadduces, Ye erre not knowing the Scriptures, and that error doth holde backe, and plucke men away from the knowledge of God. And as S. Jerome ſaith, Not to knowe the Scriptures, is to be ignorant of Chriſt. Yet this notwithſtanding, ſome there bee that thinke it not meete for all ſortes of men to reade the Scriptures, becauſe they are, as they thinke, in ſundry places ſtumbling blockes to the vnlearned, Firſt that the phraſe of the Scripture is ſometime ſo homely, groſſe, and playne, that it offendeth the fyne and delicate wittes of ſome courtiers. Furthermore, for that the Scripture alſo reporteth, euen of them that haue theyr commendation to bee the Children of GOD, that they dyd dyuers actes, whereof ſome are contrarye to the lawe of nature, ſome repugnaunt to the lawe written, and other ſome ſeeme to fyghte manyfeſtlye againſt publique honeſtie. All which thinges (ſay they) are vnto the ſimple an occaſion of great offence, and cauſe many to thinke euill of the ſcriptures, & to diſcredit theyr authority. Some are offended at the hering & reading Math. 22

of

of ỹ diuersitie of the rites and ceremonies of the sacrifices and oblations of the lawe. And some worldlie witted men, thinke it a great decaye to the quiet and prudent gouerninge of theyr common weales, to giue eare to the simple and plaine rules and preceptes of our Sauiour Chryst in his Gospell, as being offended that a man shoulde be readye to turne his right eare, to hym that stracke him on the lefte, and to him whych woulde take away his coate, to offer him also his cloke, with such other sayinges of perfection in Christes meaning. For carnall reason, being alwaye an enimie to GOD, and not perceiuinge the thinges of Gods spirite, doth abhorre such preceptes, whych yet right lye vnderstanded, infryngeth no iudiciall polycies, nor Christian mens gouernementes. And some there be, which hearing the Scriptures to bid vs to liue wythout carefulnesse, without studie or forecasting, dow deride the symplicities of them. Therefore to remoue and put awaye occasions of offence so much as may be, I wyll aunswer orderlye to these obiections. Fyrst I shall rehearse some of those places that men are offended at, for the homelinesse and grossenesse of speache, and will shewe the meaninge of them. In the booke of Deutronomie it is written, that almightie GOD made a lawe, if a man dyed without issue, hys brother or nexte kinsman should marrie hys widdowe, and the Childe that was fyrst borne betweene them, should be called his child that was dead,

that

that the dead mans name might not bee put out in Iſrael: And if the brother or the nexte kinſeman would not marrie the widowe, then ſhe before the Magiſtrates of Cittie ſhould pull of hys ſhoe, and ſpit in hys face, ſaying. So bee it done to that man that wyll not builde hys brothers houſe. Here (dearely beloued) the pulling of his ſhoe, and ſpitting in hys face, were ceremonyes, to ſignifye vnto all the people of that Cittie, that the woman was not nowe in faulte that Gods lawe in that poynt was broken; but the whole ſhame and blame thereof dyd nowe redounde to that man, which openlye before the Magiſtrates refuſed to marrie her. And it was not a reproch to him alone, but to all his poſterity alſo: For they were called euer after, ỹ houſe of him whoſe ſhoe is pulled of

Another place out of the Pſalmes: I wil breake (ſayth Dauid) the hornes of the vngodly, and the hornes of the righteous ſhalbe exalted. Pſal.75

By an horne, in the Scripture, is vnderſtode power, might, ſtrength, and ſometime rule and gouernement. The Prophet then ſayinge I will breake the hornes of the vngodly, meaneth, that all the power, ſtrength, and might of Gods enimie ſhall not onely be weakened and made feeble, but ſhall at length alſo be clean broken & deſtroied, though for a time for the better triall of his people, God ſuffereth the enimyes to preuayle & haue the vpper hand. In the 132. Pſalme, it is ſayd, I will make Dauids horne to floriſhe. Here Dauyds horne ſignifieth hys Pſal.132

kyng-

kingdome. Almighty God therefore by this manner of speaking, promiseth to giue Dauide victorie ouer all his enimies. And in the three-
Psal. 60. score Psalme it is written: Moab is my washpotte, and ouer Edom will I caste my shoe, &c. In that place the Prophet sheweth howe graciously GOD hath dealt with his people the children of Israell, giuing them great victories vpon theyr enimies on euery side. For the Moabites and Idumeans, beeing two great nations, proude people, stout and mightye, GOD brought them vnder, and made them seruantes to the Israelites, seruauntes I saye, to stoupe downe, to pull of theyr shoes, and washe theyr feet. Then Moab is my washpot, and ouer Edom will I caste out my shoe, is, as if he had sayde. The Moabites and the Idumeans, for all their stoutnesse, against vs in the wildernesse are now made our subiectes, our seruauntes, yea vnderlinges to pull of our shoes, and wash our feete. Nowe I pray you, what vncomelye manner of speache is thys, so vsed in common phrase amonge the Hebrues? It is a shame that Christian men should bee so lyght headed, to toye as Ruffiannes doo of such manner speches, vttered in good graue signification by the holie Ghost. More reasonable it were for vaine men to learne to reuerence the fourme of Goddes woordes then to gaude at them to theyr damnatyon. Some againe are offended to heare that the Godlye Fathers hadde manys Wyues and Concubynes, although

although after the phrase of the scripture, a concubine is an honest name, for euery concubine is a lawfull wife, but euery wife is not a concubine. And that ye may the better vnderstande this to be true, ye shall note that it was permitted to the fathers of the olde testament, to haue at one time moe wiues then one, for what purpose ye shall afterwarde heare. Of which wiues some were free women borne, some were bonde women and seruaunts. She that was free borne, had a prerogatiue aboue those that were seruauntes and bonde women. The free borne woman was by mariage made the ruler of the house vnder her husbande, and is called the mother of the housholde, the mistris or the dame of the house, after our maner of speaking, and had by her mariage an interest a right, and an ownership of his goods vnto whom she was married. Other seruauntes and bonde women were giuen by the owners of them, as the manner was then, I will not say alwaies, but for the most parte, vnto their daughters at that day of their mariage, to bee handmaydens vnto them. After such a sorte did Pharao king of Egipt giue vnto Sara Abrahams wife, Agar the Egiptian to be her mayde. So did Laban giue vnto his daughter Lea, at the day of her mariage, Zilpha, to be her handmaide. And to his other daughter Rachel, hee gaue another bondmayde, named Bilha. And the wiues that were the owners of theyr handmaides, gaue them in mariage to theyr husbandes, vpon dy-

Gen. 29.

uers

uers occasions. Sara gaue her made Agar in mariage to Abraham. Lea gaue in like manner her mayde Zilpha to her husbande Jacob. So
Gen.15 did Rachell his other wife giue him Bilha her mayde, sayinge vnto him, Goe in vnto her, and shee shall beare vpon my knees: which is,
Gen,30 as if she had sayd. Take her to wyfe, and the chyldren that she shall beare, will I take vppe on my lappe, and make of them as if they were mine owne. These handmaydens or bond women, although by mariage they were made wyues, yet they had not his prerogatiue to rule in the house, but were styll vnderlynges, and in subiection to their Mistrisses, and were neuer called mothers of the housholde, mistrysses, or dames of the house, but are called sometimes wiues, sometime concubines. The pluralitie of wiues, was by a speciall prerogatiue suffered to the fathers of the olde Testament, not for satisfying their carnall and fleshly lustes, but to haue many children, because euery one of them hoped, and begged oft times of God in their prayers, that that blessed seede, which God promised shoulde come into the worlde to breake the Serpentes head, myght come and be borne of his stocke and kyndred.

Nowe of those which take occasion of carnaltie & euyll lyfe, by hearing & reding in Gods booke, what god had suffered, euen in those men whose cōmendation is prayed in the scripture: As that Noe, whome Saynt Peter calleth the
2.Pet.2. eyght Preacher of righteousnesse, was so dronke

dronke with wine, that in his slæpe he vncouered his owne priuities. The iust man Lot was in lyke manner dronken, and in his dronkennes laye with his owne daughters, contrarye to the lawe of nature. Abraham, whose fayth was so great, that for the same he deserued to bee called of Gods owne mouth a father of manye nations, the father of all beleeuers, besides with Sara his wife, had also carnall companie with Agar. Saraes handemayde. The Patriarche Jacob had to his wiues two sisters at one time. The Prophete Dauid and king Salomon his sonne, had many wyues and concubines. &c. Which thinges we see plainelie to bee forbidden vs by the lawe of God, and are nowe repugnaunt to all publique honestie. These and such lyke in Gods booke (good people) are not written that wee should or may do the lyke, following their examples, or that we ought to thinke that God dyd allowe euery of these thinges in men. But we ought rather to beleeue and to iudge that Noe in his dronkennesse offended God highly Lot lying with his daughters, cõmitted horrible incest. We ought then to learne by them this profitable lesson, that if so godly men as they were, which otherwise felte inwardlye Gods holye spyrite inflaminge in theyr heartes, with the feare and loue of God, coulde not by theyr owne strength keepe themselues from committing horrible sinne, but did so greuously fall, ỹ without Gods great mercy they had

Gen, 9, Gen, 19 Gen 17 Rom, 4.

Gen, 16,

Gen, 2.

had perished euerlastingly: Howe much more ought wee then, miserable wretches, which haue no feeling of God with in vs at all, continually to feare, not onely that wee may fall as they did, but also be ouercome and drowned in sinne, which they were not? And so by consideringtheir fall, take the better occasion to acknowledge our owne infirmitie and weakenesse, and therefore more earnestly to call vnto almightie God with hearty prayer incessauntly, for his grace, to strengthen vs, and to defend vs from all euill. And though through infirmitie we chaunce at any time to fall, yet we may by hearty repentaunce, and true faith spedely rise againe, and not sleepe and continue in sinne, as the wicked doth.

Thus good people, should we vnderstande such matters expressed in the diuine scriptures that this holy table of gods word bee not turned to vs to be a snare, a trappe, and stumbling stone, to take hurt by the abuse of our vnderstanding: But let vs esteeme them in such a reuerent humilitie, that we may finde our necessary foode therein, to strengthen vs, to comfort vs, to instruct vs (as GOD of his great mercy hath appoynted them) in all necessarie workes so that we may bee perfecte before him in the whole course of our life: which he graunt vs, who hath redeemed vs, our Lord and Sauiour Jesus Christ, to with whom the father, and the holy ghost, bee all honour and glory for euer more. Amen.

The

The ſecond part of the information for them which take offence at certaine pla-ces *of the holie Scripture.*



YE haue heard (good people) in the Homelie laſt read vnto you, the great commoditie of holie ſcriptures, ye haue heard howe ignorant men, void of all godly vnderſtanding, ſeeke quarels to diſcredite them: Some of their reaſons haue ye heard anſwered. Now we will proceed and ſpeake of ſuche politique wiſe men which be offended, for that Chriſtes precepts ſhould ſeeme to deſtroy all order in gouernance, as they do alleage for example, ſuch as theſe be. If any man ſtrike thee on the right cheeke, turne the other vnto him alſo. If any man wil contend to take thy cote from thee, let him haue cloke and all. Let not thy left hand knowe what thy right hand doth. If thine eie, thine hand, or thy foote offend thee, pull out thine eie, cutte off thine hand, thy foote, and caſt it from thee. If thine enimie (ſayth Saint Paule) be an hungred, geue him meat, if he be thirſtie, geue him drinke: ſo doing, thou ſhalt heape hote burning coles, vpon his head. Theſe ſentences (good people) vnto a naturall man ſeeme meere abſurdities, contrarie to all reaſon. For a naturall man (as Saint Paule

Matth. 6.
Matth. 18.
Rom. 12.
1. Cor. 2.

ſayth) vnderſtandeth not the thinges that belong to GOD, neither can he, ſo long as olde Adam dwelleth in hym. Chriſt therefore meaneth, that hee woulde haue hys faythfull ſeruauntes ſo farre from vengeaunce and reſiſting wrong, that hee woulde rather haue them ready to ſuffer an other wrong, than by refuſing to breake charitie, and to be out of pacience. He woulde haue our good deedes ſo farre from all carnall reſpectes, that he woulde not haue our nigheſt friends knowe of our well doing, to winne a vayne glorie. And though our friendes and kinſfolkes be as deare as our right eies and our right hands: yet if they would plucke vs from GOD, we ought to renounce them, and forſake them.

Thus if ye wil be profitable hearers and readers of the holy Scriptures, yee muſt firſt denye your ſelues, and keepe vnder your carnall ſenſes, taken by the outward wordes, and ſearche the inward meaning: reaſon muſt giue place to Gods holy ſpirit, you muſt ſubmit your worldly wiſdom & iudgement, vnto his diuine wiſedome and iudgement. Conſider that the ſcripture, in what ſtrange forme ſoeuer it be pronounced, is the worde of the liuing God. Let that alwayes come to your remembrance, which is ſo oft repeated of the Prophet Eſaias: The mouth of the Lord (ſaith he) hath ſpoken it, and almightie and euerlaſting God, who wyth his onely word created heauen and earth, hath directed it, the Lorde of hoſtes whoſe wayes are in the Seas, whoſe paths are in the deepe waters, that Lorde and God by whoſe word all thinges in heauen and

in earth are created, gouerned, and preserued, hath so prouided it. The GOD of gods, and Lord of all lords, yea GOD that is GOD alone, incomprehensible, almightie and euerlasting, he hath spoken it, it is his word. It cannot therefore be but truth, which proceedeth from the GOD of all truth: it can not bee but wisely and prudently commanded what almightie God hath deuised, how vainly so euer, through want of grace, we miserable wretches do imagin & iudge of his most holy word. The prophet Dauid describing an happy man, sayth: Blessed is the man that hath not walked after the counsell of the vngodly, nor stand in the way of sinners, nor sit in the seat of the scornefull. There are three sorts of people, whose company the prophet would haue hym to flee and auoyd, which shall be an happy man, and partaker of Gods blessing. First, hee may not walke after the counsaile of the vngodly. Secondly, he may not stand in the way of sinners. Thirdly, he must not sit in the seat of the scornfull. By these three sorts of people, vngodly mẽ, sinners, and scorners, all impietie is signified, and fully expressed. By the vngodlie, he vnderstandeth those which haue no regard of almighty God, being void of all fayth, whose harts and minds are so set vpon the world, that they studie only how to accomplish their worldly practises, their carnal imaginations, their filthie lust and desire, without any feare of GOD. The second sort he calleth sinners, not such as do fall through ignorance or of frailenes, for then who shoulde be found free? what man euer liued vppon earth (Christ onely excepted) but hee hath Psal. 1.

ſinned: The iuſt man falleth ſeuentymes, and riſeth againe. Though the godlie doe fall, yet they walke not on purpoſly in ſinne, they ſtand not ſtill to continue and tarry in ſinne, they ſit not downe like careleſſe men, wythout all feare of Gods iuſt punishment for ſinne: but deſyeng ſinne, through Gods great grace & infinit mercy, they riſe againe, and fight againſt ſin. The prophet then calleth thē ſinners whoſe hearts are cleane turned from God, and whoſe whole conuerſation of life is nothing but ſin, they delight ſo much in the ſame, that they chooſe continually to abide and dwell in ſinne. The third ſort he calleth ſcorners, that is, a ſorte of men whoſe hearts are ſo ſtuffed with malice, that they are not contented to dwell in ſin, and to lead their liues in all kinde of wickedneſſe: but alſo they doe contemne and ſcorne in other, all godlineſſe, true religion, all honeſtie and vertue. Of the two firſt ſortes of men, I will not ſay but they may take repentance, and be conuerted vnto God. Of the third ſort, I thinke I may wythout danger of Gods iudgement pronounce, that neuer anie yet conuerted vnto God by repentance, but continued ſtill in their abhominable wickedneſſe, heaping vppe to themſelues damnation againſt the day of Gods ineuitable iudgement. Examples of ſuche ſcorners, we reade in the ſecond booke of Chronicles: when the good king Ezechias, in the beginning of his raigne, had deſtroyed Idolatrie, purged the temple, and reformed religion in his realm, he ſent meſſengers into euery citie, to gather the people vnto Ieruſalem, to ſolemnize the feaſt of

Prou. 14.

2. Par. 30.

Easter,

Easter, in such sort as God had appointed. The postes went from citie to citie, through the land of Ephraim and Manasses, euen vnto Zabulon. And what did the people, thinke ye? Did they laud and praise the name of the Lorde whych hadde geuen them so good a king, so zealous a Prince to abolish idolatrie, and to restore agayne Gods true religion? No, no. The scripture saith, The people laughed them to scorne, and mocked the kings messengers. And in the last chapter of the same booke it is written, that almightie GOD, hauing compassion vpon his people, sent his messengers the Prophets vnto them, to call them from their abhominable idolatry and wicked kinde of liuing. But they mocked his messengers, they despised his words, and misused his prophets, vntill the wrath of the Lord arose agaynst his people, and till there was no remedie: For he gaue them vp into the hands of their enimies, euen vnto Nabuchodonozer king of Babylon, who spoiled them of their goods, burnt their citie, and led them, their wiues, and their children, captiues vnto Babylon. The wicked people that were in the days of Noe, made but a mocke at the worde of GOD, when Noe tolde them that GOD would take vengeance vpon them for their sins. The flood therefore came suddenly vpon them, & drowned them wyth the whole worlde. Lot preached to the Sodomites, that except they repented, both they and their citie should be destroyed. They thought his sayings impossible to be true, they scorned and mocked his admonition, and reputed hym as an olde doating

foole. But when GOD by his holy angelles had taken Lot, his wife, and two daughters from among them, he raigned downe fire and brimstone from heauen, and burnt vp those scorners and mockers of his holy word. And what estimation had Christes doctrine among the Scribes and Pharisees? what reward had hee among them? The Gospell reporteth thus: The Pharisees which were couetous, did scorne him in his doctrine. Then yee see that worldlie rich men scorne the doctrine of their saluatiõ. The worldly wise men scorn the doctrine of Christ, as foolishnesse to their vnderstanding. These scorners haue euer bin, & euer shall be to the worlds end. For Saint Peter prophesied, that such scorners should be in the world before the latter day. Take heede therfore (my brethren) take heede, be ye not scorners of Gods most holy worde, prouoke him not to powre out his wrath now vpon you, as hee did then vppon these gibers and mockers. Be not wilfull murtherers of your owne soules. Turne vnto God while there is yet time of mercy, ye shall else repent it in the worlde to come, when it shal be too late, for there shall be iudgement wythout mercy. This might suffice to admonishe vs, and cause vs henceforth to reuerence Gods holy Scriptures, but all men haue not fayth. This therefore shall not satisfie and content all mens mindes: but as some are carnall, so they will still continue and abuse the Scriptures carnally, to their greater damnation. The vnlearned and vnstable (sayth Saint Peter) peruert the holy Scriptures to their owne destruction. Jesus Christ (as Saint

2.Pet.2.

2.Pet.2.
1.Cor.1.

Saint Paul saith) is to the Iewes an offence, to the Gentiles foolishnesse: but to Gods children, aswell of the Iewes as of the Gentiles, hee is the power and wisdome of God. The holy man Simeon saith, that he is set foorth for the fall and rising againe of many in Israell. As Christ Iesus is a fall to the reprobate, which yet perish through their owne default: So is his word, yea the whole booke of God, a cause of damnation vnto them, through their incredulitie. And as hee is a rising vp to none other than those which are Gods children by adoption: So is his word, yea the whole scripture, the power of God to saluation to them onely that do beleeue it. Christ himselfe, the Prophets before him, the Apostles after him, all the true ministers of Gods holie word, yea euery worde in Gods booke, is vnto the reprobate, the sauour of death vnto death. Luke 2.

Christ Iesus, the prophets, the apostles, and all the true ministers of his worde, yea euery iote and tittle in the holy scripture, haue beene, is, & shall be for euermore, the sauour of life vnto eternall life, vnto al those whose hearts God hath purified by true faith. Let vs earnestly take heede, that we make no iesting stocke of the bookes of holie Scriptures. The more obscure and darke the sayings be to our vnderstanding, the further let vs thinke our selues to be from God, and his holy spirit, who was the author of them. Let vs wyth more reuerence indeuor our selues to search out the wisdome hidden in the outward barke of the Scripture. If we cannot vnderstand the sense & the reason of the saying, yet let vs not be scorners, iesters, and deriders, for that

is the vttermoſt token and ſhew of a reprobate, of a playne enimy to GOD and his wiſedome. They be not idle fables to ieſt at, whych GOD doeth ſeriouſly pronounce, and for ſerious matters let vs eſteeme them. And though in ſundry places of the ſcriptures, be ſet out diuers rites and ceremonies, oblations and ſacrifices: let vs not thinke ſtrange of them, but refer them to the times and people for whome they ſerued, although yet to learned men they be not vnprofitable to be conſidered, but to be expounded as figures and ſhadowes of things and perſons, afterward openly reueled in the new Teſtament. Though the reherſall of the genealogies & pedegrees of the fathers, be not to much edification of the plaine ignorant people: yet is there nothing ſo impertinently vttered in all the whole booke of the Bible, but may ſerue to ſpirituall purpoſe in ſome reſpect, to all ſuch as will beſtow their labors to ſearch out the meanings. Theſe may not be condemned, bicauſe they ſerue not to our vnderſtanding, nor make to our edification. But let vs turne our labour to vnderſtand, and to carry away ſuch ſentences and ſtories as be more fit for our capacitie and inſtruction. And whereas we read in diuers Pſalmes, how Dauid did wiſh to the aduerſaries of God ſometimes ſhame, rebuke, and confuſion, ſometime the decay of their of-ſpring and iſſue, ſometime that they might periſh, and come ſodenlie to deſtruction, as he did wiſh to the captaines of the Philiſtines: Caſt foorth (ſayth he) thy lightning, and teare them, ſhoote out thine arrowes and conſume them, with ſuch other maner of imprecatiõs:

Pſal. 144.

Yet

Yet ought we not to be offended at such prayers of Dauid, being a Prophet as he was, singularlye beloued of GOD, and rapt in spirite, with an ardent zeale to Gods glory. Hee spake them not of priuate hatred, and in a stomack against their persons: but wished spirituallye the destruction of suche corrupt errours and vices, whiche raigned in all diuelishe persons, set against God. He was of like minde as Sainct Paul was, when hee did deliuer Himeneus and Alexander, with the notorious fornicatour, to Satan, to their temporall confusion, that their spirit might be saued against the day of the Lord. And when Dauid did professe in some places that hee hated the wicked: yet in other places of the Psalmes hee professeth, that hee hated them with a perfecte hate, not with a malicious hate, to the hurt of the soule. Which perfection of spirite, because it cannot bee perfourmed in vs, so corrupted in affections as wee be, wee ought not to vse in our priuate causes the like words in forme, for that wee can not fulfill the like words in sense. Let vs not therfore be offended, but search out the reason of suche wordes before wee bee offended, that wee may the more reuerently iudge of such sayings, though straunge to our carnall vnderstandings, yet to them that be spiritually minded, iudged to be zealously and godlye pronounced. God therefore for hys mercies sake, vouchsafe to purifie our minds through faith in his sonne Jesus Christ, and to instil the heauenly drops of his grace into our hard stony hearts, to supple the same, that we bee not contemners & deriders of his infalible word: but that with al humblenes of mind

and Christian reuerence, wee maye endeuour our selues to heare and to read his sacred Scriptures, and inwardly so to digest them, as shall bee to the comforte of our soules, sanctification of his holye name, to whome with the son, and the holye ghost, three persons and one liuing God, be all laud, honor and praise, for euer, and euer, Amen.

*An Homilie of almes-deedes, and mer-*cifulnesse toward the poore and needie.

AMongst the manifolde dueties that almighty God requireth of his faithfull seruaunts the true Christians, by the whiche hee would that both his name shuld be glorified, and the certainty of their vocation declared, there is non that is either more acceptable vnto him, or more profitable for them, then are the workes of mercye and pittie shewed vppon the poore, whiche bee afflicted with anye kinde of myserye. And yet this notwithstanding (suche is the slouthfull sluggishnesse of our dull nature, to that whiche is good and godlye) that wee are almoste in nothing more negligent and lesse carefull, than wee are therein. It is therefore a verye necessarye thing,

thing, that Gods people should awake their sleepie mindes, and consider their duetye on this behalfe. And meete it is, that all true Christians should desirously seek and learn what God by his holy word doeth herein require of them: That first knowing their duetie (whereof many by their slackneſſe seem to be very ignorannt) they maye afterwardes diligently endeuour to perform the same. By the which both the godly charitable persons may be encouraged to go forwards and continue in their mercifull deedes of almes-giuing to the poore, and also such as hitherto haue either neglected, or contemned it, may yet now at length (when they shall heare how muche it appertaineth to them) aduisedly consider it, and vertuously applie them selues thereunto.

And to the intent that euerye one of you may the better vnderstande that which is taught, and also easilier beare away, and so take more fruite of that shalbe saide, when seuerall matters are severallye handled: I minde particularly, and in this order, to speake and intreat of these poynts.

First, I will shew how earnestly almighty God in his holy woorde, doeth exact the doing of almes-deedes of vs, and how acceptable they be vnto him.

Secondly, howe profitable it is for vs to vse them, and what commoditie and fruite they will bring vnto vs.

Thirdly and last, I will shew out of gods word, that who so is liberall to the poore, and releeueth them plenteously, shal notwithstanding haue sufficient for himselfe, and euermore be without danger of penury and scarsitie.

Con-

Concerning the firste, which is the acceptation and dignitie, or price of almes deeds before GOD: Knowe this, that to helpe and succour the poore in their neede and miserie, pleaseth GOD so much, that as the holy Scripture in sundrie places recorded, nothing can bee more thankefully taken or accepted of God. For first wee reade, that almightye God doth account that to be giuen & to be bestowed vppon himselfe, that is bestowed vpon the poor: For so doeth the holy Ghost testifie vnto vs by the wise man saying: He that hath pittie vpon the poor, lendeth vnto the Lorde himselfe. And Christ in the Gospell aduoucheth, and as a most certaine truth, bindeth it with an oath, that the almes bestowed vpon the poore, was bestowed vppon him, and so shall be reckoned at the last day. For thus he sayeth to the almes-giuers, when he sitteth as iudge in the doome, to giue sentence of euerye man according to his deserts: Verilye I saye vnto you, whatsoeuer good & mercifull deede you did vpon any of the least of these my brethren, ye did the same vnto mee. In releeuing their hunger, ye releeued mine, in quenching their thirst, ye quenched mine, in clothing them, yee cloathed mee, and when ye harboured them, ye lodged me also, when ye visited them being sicke in prison, ye visited me. For as he that hath receiued a princes embassadours, and interteineth them well, doth honour the Prince from whom those embassadours do come: So hee that receiueth the poore and needy, & helpeth them in their affliction and distres, doth thereby receiue & honour Christ their maister, who as hee was poore and needye himselfe whilest he

Prou. 19.

Math. 25.

he liued here among vs, to worke the mistery of our saluation, so at his departure hence, he promised in his stead to send vnto vs those that were poore, by whose meanes his absence should be supplied: and therefore that we would do vnto him, we must do to them. And for this cause did almightie God say vnto Moses: The land wherein you dwell, shall ne- Deut.15.
uer bee without poore men: because he would haue cõtinual trial of his people, whether they loued him or no, that in shewing themselues obedient vnto his will, they might certainly assure themselues of his loue and fauour towards them, and nothing doubt, but that as his lawe and ordinaunce (wherein hee commanded them that they should open their hand vnto their brethren that were poore and needy in the land) were accepted of them and willingly perfourmed: so he would on his part louingly accept them, and truly perfourme his promises that he had made to them. The holy Apostles and disciples of Christ, who by reason of his daily conuersation, saw by his deeds, and heard in his doctrine, how much he tendered the poore: the Godly fathers also, that were both before and since Christ, indued without doubt with the holy ghost, and most certainely certified of Gods holy will: they both doe most earnestly exhort vs, and in all their writinges almoste continually admonishe vs, that wee would remember the poore, and bestowe our charitable almes vppon them. Sainct Paule cryeth vnto vs after this sort: Com- 1.Thess.5.
fort the feeble minded, lift vp the weake, and be charitable towardes all men. And againe: To doe Heb.13.
good to the poore, and to distribute almes gladlie,

see

see that thou doe not forget, for with such sacrifices
Heb.13. GOD is pleased. Esay the Prophet teacheth on
Esay.53. this wise, Deale thy bread to the hungry, and bring the poore wandering home to thy house: When thou seest the naked, see thou cloath him, and hide not thy face from thy poore neyghbour, neither despise thou thine owne flesh. And the holye Father
Tobi 4. Tobie giueth this counsaile: Giue almes (sayeth hee) of thine own goods, and turne neuer thy face from the poze, eate thy bread with the hungry, and couer the naked with thy cloathes. And the learned and godlie Doctour Chrysostome giueth this
Ad pop. Antio. admonition: Let mercifull almes be alwaies with
Hom.35. vs as a garment, that is, as mindfull as we will be to put our garments vppon vs, to couer our nakednesse, to defend vs from the colde, and to shew our selues comely: So mindefull let vs be at all times and seasons, that wee giue almes to the poore, and shewe your selues mercifull towardes them. But what meane these often admonitions and earnest exhortations of the Prophets, Apostles, Fathers, and holye Doctours? Surelie, as they were faithfull to Godwarde, and therefore discharged their duetie truely, in telling vs what was Gods will: so of a singular loue to vs ward, they laboured not onely to infourme vs, but also to perswade with vs, that to giue almes, and to succour the poore and needye, was a very acceptable thing, and high sacrifice to God, wherein he greatly delighted, and
Eccle.33. hadde a singular pleasure. For so doeth the wise man the Sonne of Sirach teache vs, saying: Who so is mercifull and giueth almes, hee offereth the

right

right thanke-offering. And hee addeth thereunto: The right thanke-offering, maketh the altar fat, and a sweete smell it is before the highest, it is acceptable before God, and shall neuer be forgoten. And the truth of this doctrine is verified by the examples of those holy & charitable fathers, of whome we read in the Scriptures, that they were giuen to mercifull compassion towards the poore, and charitable releeuing of their necessities. Suche a one was Abraham, in whome God had so great pleasure, that hee vouchsafed to come vnto him in fourme of an Aungell, and to bee enterteined of him at his house. Suche was his kinsman Lot, whom God so fauoured for receiuing his messengers into his house, which otherwise should haue layne in the streete, that hee saued him, with his whole family, from the destruction of Sodom and Gomora. Such were the holye Fathers, Iob, and Tobie, with many others, who felt most sensible proofes of Gods speciall loue towards them. And as al these by their mercifulnesse and tender compassion whiche they shewed to the miserable afflicted members of Christ, in the releeuing, helping & succouring them with their temporall goods in this life, obteined gods fauour, and were deare, acceptable and pleasant in his sight: so now they themselues take pleasure in the fruition of God, in the pleasant ioyes of heauen, & are also in gods eternal word set before vs as perfect examples euer before our eies, both howe we shal please God in this mortal life, & also how we may come to liue in ioy with thē in euerlasting pleasure and felicity. For most true is that saying which

Augustine

Auguſtine hath, that the giuing of almes and the relecuing of the poore, is in the right waye to heauen, Via cœli pauper eſt. The poore man (ſayth he) is the way to heauen. They vſed in times paſt, to ſet in hie waies ſides the picture of Mercurie, poynting with his finger which was the right way to the towne. And we vſe in croſſe wayes to ſet vpp a wodden or ſtone croſſe, to admoniſh the trauailing man which way he muſt turne when hee commeth thyther, to direct his iourny aright. But Gods word (as S. Auguſtine ſaith) hath ſet in the way to heauen, the poore man and his houſe, ſo that who ſo will goe aright thyther, and not turne out of the waye, muſt goe by the poore. The poore man is that Mercurie that ſhall ſet vs the ready way: and if we looke wel to this marke, wee ſhall not wander muche out of the right path. The manner of wiſe worldlye men amongeſt vs is, that if they know a man of meaner eſtate then themſelues, to bee in fauoure with the Prince, or any other noble man, whome they either feare or loue, ſuch a one they will be glad to benefit and pleaſure, that when they haue neede they may become their ſpokes-man, either to obtaine a commoditie, or to eſcape a diſpleaſure. Nowe ſurely it ought to be a ſhame to vs, that worldy men for temporall thinges that laſt but for a ſeaſon, ſhoulde bee more wiſe and prouident in procuring them, then wee in heauenly. Our Sauiour Chriſt teſtifieth of poore men, that they are deare vnto him, and that he loueth them eſpecially: For he calleth them hys little ones, by a name of tender loue, hee ſayth they bee his brethren. And Sainct Iames ſayeth, that

God

God hath chosen them to bee the heires of his kingdom. Hath not God (saith he) chosen the poore of this world to himselfe, to make them hereafter the rich heires of that kingome which hee hath promised to them that loue him? And wee know that the prayer whiche they make for vs, shalbe acceptable and regarded of GOD, their complaint shalbe heard also. Thereof doeth Iesus the Sonne of Syrach certainely assure vs saying: If the poore complaine of thee in the bitternesse of his soule, his prayer shall bee heard, euen hee that made him shall heare him. Be courteous therefore vnto the poore. Wee know also, that hee who acknowledgeth himselfe to bee their maister and patrone, and refuseth not to take them for his seruaunts, is both able to pleasure and displeasure vs, and that wee stand euery houre in neede of his helpe. Why should wee then bee either negligent or vnwilling to procure their friendship and fauour, by the which also wee may be assured to get his fauour that is both able and willing to do vs al pleasures that ar for our commodity & wealth? Christ doth declare by this, how much he accepteth our charitable affection toward the poore, in that he promiseth a rewarde vnto them that giue but a cup of cold water in his name to them that haue neede thereof, and that rewarde is the kingdome of heauen. No doubt is it therefore that God regardeth highly, that which he rewardeth so liberally. For he that promiseth a princely recompence, for a beggerly beneuolence, declareth that he is more delighted with the giuing, then with the gift, and that hee as muche esteemeth the doing of the thing, as the Iacob. 2. Eccle. 4.

fruite and commoditie that commeth of it. Who so therefore hath hitherto neglected to giue almes let him know that God nowe requireth it of him, and hee that hath bene liberall vnto the poore, let him knowe that his godly doinges are accepted, and thankfully taken at Gods hands, which he will requite with double and treble. For so sayth the wise man: Hee which sheweth mercy to the poore, doeth lay his money in banke to the Lord, for a large interest and gaine: the gaine being chiefly the possession of the life euerlasting, through the merites of our sauior Jesus Christ, to whome with the father and the holy ghost, be all honor and glory for euer. Amen.

The second part of the Sermon

of almes-deedes.

YE haue heard before (dearely beloued) that to giue almes vnto the poore, and to help them in time of necessitie, is so acceptable vnto our Sauiour Christe, that he counteth that to be done to himselfe, that wee do for his sake vnto them. Ye haue heard also howe earnestly both the Apostles, Prophetes, holy fathers, and doctours, doe exhort vs vnto the same. And ye see how well be loued and deare vnto God they were, whome the scriptures report vnto vs to haue bin good almes-men. Wherefore if either their good examples, or the wholesome counsell of godly fathers, or the loue of Christ, whose especiall

fauour

fauour we may beassured by this meanes to obtain may moue vs, or do any thing at all with vs: let vs prouide vs that from henceforth we shew vnto godward this thankfull seruice to be mindful and ready to helpe them that be poore and in miserie.

Now will I in this second time that I entreate of of almes-deeds, shew vnto you how profitable it is for vs to exercise them, and what fruit thereby shal arise vnto vs, if we do them faithfully. Our Sauiour Christ in the Gospell teacheth vs, that it profyteth a man nothing to haue in possession all the riches of the whole worlde, and the wealth or glorye therof, if in the meane season he lose his soule, or doe that thing whereby it shoulde become captiue vnto death, sinne, and hell fire. By the which saying hee not onely instructeth vs how much the soule health is to be preferred before worldly commodities: but also serueth to stir vp our mindes, and to pricke vs forwardes to seeke diligently, and learne by what meanes we may preserue & keepe our soules euer in safety: that is, how wee may recouer our health if it bee lost or impaired, & how it may bee defended and mainteined, if once we haue it. Yea, he teacheth vs also therby to esteem that as a pretious medicine & an inestimable iewel, that hath such strength & vertue in it, that can either procure or preserue so incomparable a treasure. For if wee greatly regard ỳ medicin or salue that is able to heal sundry & greeuous diseases of the body: much more wil we esteem that which hath like power ouer ỳ soul. And because we might be better assured both to know & haue in readines ỳ so profitable a remidy: he as a most faithful Math. 16.

Luke.11. and louing teacher, sheweth himselfe both what it is, and where we may finde it, and how wee may vse & applie it. For when both he and his disciples were greeuously accused of the Pharisies, to haue defiled their soules in breaking the constitutions of the Elders, because they went to meate, and washed not their hands before, according to the custome of the Iewes: Christe aunswering their superstitious complaint, teacheth them an especiall remedye howe to keepe cleane their soules, notwithstanding the breach of suche superstitious orders: Giue almes (sayeth hee) and beholde all thinges are cleane vnto you. Hee teacheth them, that to be mercifull and charitable in helping the poore, is the meanes to keepe the soule pure and cleane in the sight of GOD. We are taught therefore by this, that mercifull almes-dealing, is profitable to purge the soule from the infection and filthie spottes of sinne. The same lesson doeth the holye Ghost also teache in sundrie places of the Scripture, saying: Mercifulnesse and almes-giuing purgeth from all sinnes, and deliuereth from death, and suffereth not the soule to come into darkenesse. A great confidence maye they haue before the highe GOD, that shewe mercy and compassion to them that are afflicted. The wise preacher the son of Sirach, confirmeth the same, when he saith, that as water quẽcheth burning fire, euen so mercy & almes resisteth and reconcileth sins. And sure it is, that mercifulnes quaileth the heat of sin so much, that they shall not take holde vppon man to hurte him, or if yee haue by any infirmitie or weakenesse beene touched

Tobie.4.

Eccle.5.

and

and annoyed with them, streight wayes shall mercifulnesse wipe and wash them away, as salues and remedies to heale their sores and greeuous diseases. And thereupon that holy father Cyprian taketh good occasion to exhorte earnestlye to the mercifull worke of giuing almes and helping the poore, and there hee admonisheth to consider how wholesome and profitable it is to releeue the needye, and helpe the afflicted, by the which we may purge our sins, and heale our wounded soules.

But yet some will say vnto me, If almes-giuing, and our charitable workes towardes the poore, be able to wash away sinnes, to reconcile vs to God, to deliuer vs from the perill of damnation, and make vs the sonnes and heires of gods kingdome: then is Christes merrites, defaced, and his bloud shedde in vaine, then are wee iustified by workes and by our deeds may we merite heauen, then doe we in vaine beleeue that Christ died for to put away our sinnes, and that hee rose for our iustification, as S. Paule teacheth. But ye shall vnderstand (dearely beloued) that neither those places of scripture before aleadged, neither the doctrine of the blessed martyr Cyprian, neither anye other Godly and learned man, when they, in extolling the dignity, profit, fruit, and effect of vertuous and liberall almes, doe say that it washeth away sinnes, and bringeth vs to the fauor of God, doe meane, that our worke and charitable deed is the originall cause of of our acception before God, or that for the dignity or worthines therof, our sinnes may be washed away, and wee purged and cleansed of all the spottes of our iniquitie: For that

were indeed to deface Chriſt, and to defraud him of his glory. But they meane this, and this is the vnderſtanding of thoſe & ſuch like ſayings: that God of his mercy & eſpeciall fauor towards them whom he hath appointed to euerlaſting ſaluation, hath ſo offred his grace eſpecially, & they haue ſo receiued it fruitfully, that although by reaſon of their ſinfull liuing outwardly, they ſeemed before to haue bin the children of wrath & perdition, yet now the ſpirite of God mightily working in them, vnto obedience to gods will & commandements, they declare by their outward deeds and life, in the ſhewing of mercy, & charity, (which cannot com but of the ſpirit of god, and his eſpecial grace) that they are the vndoubted children of God appointed to euerlaſting life. And ſo as by their wickednes & vngodly liuing, they ſhewed themſelues according to the iudgement of men, which follow the outward appearance, to be reprobates & caſtaways. So now by their obedience vnto gods holy wil, and by their mercifulnes & tender pitty (wherein they ſhew themſelues to be like vnto God, who is the fountain & ſpring of all mercy) they declare openlye & manifeſtly vnto the ſight of men, that they are the ſons of god, & elect of him vnto ſaluation. For as the good fruite is not the cauſe that the tree is good, but the tree muſt firſt be good before it can bring forth good fruit: ſo the good deedes of mã are not the cauſe that maketh man good, but hee is firſt made good, by the ſpirite & grace of God that effectually worketh in him, and afterward hee bringeth forth good fruit. And then as the good fruit doth argue the goodnes of the tree, ſo doth the good

and

and mercifull deede of the man, argue and certainly proue the goodneſſe of him that doeth it, according to Chriſtes ſayinges: Ye ſhall know them by their fruits. And if any man will obiect, that euill & naughtie men doe ſometimes by their deedes appeare to bee verye Godlye and vertuous: I will aunſwere, ſo doeth the crab and choke-peare ſeeme outwardly to haue ſometime as faire a redde, and as mellowe a coulour, as the fruite that is good indeede. But hee that will byte and take a taſte, ſhal eaſily iudge betwixt the ſower bitternes of the one, and the ſweete ſauorineſſe of the other. And as the true Chriſtian man, in thankefulneſſe of his heart, for the redemption of his ſoul purchaſed by Chriſts death, ſheweth kindely by the fruite of his fayth, his obedience to GOD: ſo the other as a merchaunt with God, doth all for his owne gaine, thinking to winne heauen by the merrite of his workes, and ſo defaceth and obſcureth the price of Chriſtes bloud, who onely wrought our purgation. The meaning then of theſe ſayinges in the Scriptures and other holy writinges: Almes-deedes doe waſhe away our ſinnes, and mercy to the poore doeth blot out our offences, is, that we doing theſe thinges according to Gods will and our duety, haue our ſinnes in deede waſhed away, and our offences blotted out: not for the worthineſſe of them, but by the grace of GOD whiche worketh all in all, and that for the promiſe that God hath made to them that are obedient vnto his commandement, that hee which is the trueth might bee iuſtified in performing the truth, due to his true promiſe. Almes-deedes do waſhe away our

ſinnes, becauſe God doth vouchſafe them to repute vs as cleane and pure, when wee doe them for his ſake, and not becauſe they deſerue or merite our purging, or for that they haue anye ſuche ſtrength & vertue in themſelues. I know that ſome men, too much addict to the aduancing of their good workes, will not be contented with this anſwere, & no marual, for ſuch men can no anſwere content or ſuffice. Wherefore leauing them to their own wilful ſenſe, we wil rather haue regard to the reaſonable & godly, who as they moſt certainly know and perſwade themſelues, that al goodnes, al bounty, all mercy, al benefites, al forgiuenes of ſinnes, & whatſoeuer can be named good and profitable, either for the body or for the ſoule, do come onely of gods mercy & meer fauour, & not of themſelues: ſo though they doe neuer ſo many and ſo excelent good deeds, yet are they neuer puft vp with the vaine confidence of them. And thogh they heare and read in gods word, and other wher in godly mens workes, that almeſ-deeds, mercy, and charitablenes doth waſh awaye ſinne, and blot out iniquitie: yet doe they not arrogantly and proudlye ſticke and truſt vnto them, or brag themſelues of them, as the proud Phariſy did, leaſt with the Phariſie they ſhould be condemned: but rather with the humble and poore Publicane, confeſſe themſelues ſinfull wretches, vnworthy to look vp to heauen, calling and crauing for mercye, that with the Publicane they may be pronounced of Chriſt to bee iuſtified. The godly doe learne that when the ſcriptures ſaye, that by good and mercifull workes, wee are reconciled to Gods fauour: we are taught then

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to know what Christ by his intercession and mediation obtaineth for vs of his father, when wee be obedient to his will, yea they learne in suche maner of speaking a comfortable argument of Gods singular fauour and loue, attributeth that vnto vs and to our doings, that he by his spirite worketh in vs, and through his grace procureth for vs. And yet this notwythstanding, they cry out with S. Paule, Oh wretches that we are: and acknowledge (as Christ teacheth) that when they haue al done, they are but vnprofitable seruants: and with the blessed king Dauid, in respect of the iust iugements of God, ther do tremble, and say: Who shal be able to abide it, Lord, if thou wilt giue sentence according to our deserts? Thus they humble themselues, and are exalted of God: they count themselues vile, & of God are counted pure and cleane: they condemne themselues, and are iustified of God: they thinke themselues vnworthy of the earth, & of God are thought worthy of heauen. Thus of Gods worde are they truly taught how to thinke rightly of merciful dealing of almes, and of Gods especiall mercie and goodnesse are made partakers of those fruites that his word hath promised. Let vs then follow their examples, & both shewe obediently in our life those works of mercie that we are commaunded, & haue that right opinion and iudgement of them that we are taught, and we shall in like manner as they, be made partakers and feele the fruits and rewards that follow such godlie liuing, so shall we know by proofe what profit and commoditie doth come of giuing of almes, and succouring of the poore.

The third part of the Homelie of almes-deedes.

YE haue alredy heard two parts of this treatise of almes-deeds. The first, how pleasant and acceptable before God the doing of them is, the second, how much it behooueth vs, and how profitable it is to apply our selues vnto them. Now in the third part wil I take away that let that hindreth many from doing them. There be many that when they heare how acceptable a thing in the sight of God the geuing of almes is, and how much God extendeth his fauour towards them that are mercifull, and what fruits and cõmodities doth come to them by it, they wish very gladly with themselues that they also might obtaine these benefits, & be counted suche of God as whom he wold loue or do for. But yet these men are with greedy couetousnesse so pulled backe, that they will not bestow one halfe pennie, or one shiue of bread, that they might be thought worthie of Gods benefites, and so to come into his fauour. For they are euermore fearefull, and doubting, least by often giuing, althoughe it were but a little at a time, they should consume their goods, & so impouerish themselues, that euen themselues at the length shoulde not be able to liue, but shoulde be driuen to beg, and liue of other mens almes. And thus they seeke excuses to wythhold themselues from the fauour of God, and choose wyth pinching couetousnesse, rather to leane vnto the diuell, than by charitable

ritable mercifulneſſe, either to come vnto Chriſt, or to ſuffer Chriſt to come vnto them. Oh that we had ſome cunning and ſkilfull phiſition that were able to purge them of thys ſo peſtilent an humour, that ſo ſore infecteth, not their bodies, but their minds, and ſo by corrupting their ſoules, bringeth their bodies & ſoules into danger of hell fire. Now leaſt there be any ſuch among vs (derely beloued) let vs diligently ſearch for that phiſition, which is Jeſus Chriſt, and earneſtly labor that of his mercy he will truly inſtruct vs, and gyue vs a preſent remedie againſt ſo perilous a diſeaſe. Hearken then, whoſoeuer thou art that feareſt leaſt by giuing to the poore thou ſhouldſt bring thy ſelfe to beggerie. That which thou takeſt from thy ſelfe to beſtowe vpon Chriſt, can neuer be conſumed and waſted away. Wherin thou ſhalt not beleeue me, but if thou haue faith, and be a true chriſtian, beleeue the holie ghoſt, giue credit to the authoritie of Gods worde that thus teacheth. For thus ſaith the holy ghoſt by Salomon: He that giueth vnto the poore, ſhal neuer want. Men ſuppoſe that by hoording and laying vp ſtill, they ſhall at length be rich, and that by diſtributing and laying out, although it be for moſt neceſſarie and godly vſes, they ſhall be brought to pouerty. But the holy ghoſt, which knoweth all truth, teacheth vs an other leſſon, contrarie to this. He teacheth vs that there is a kinde of diſpending that ſhall neuer diminiſh ỹ ſtock, & a kind of ſauing that ſhal bring a mã to extreme pouerty. For where he ſaith, that the good almes man ſhall neuer haue ſcarcitie, he addeth: But he that turneth away hys

eyes

eyes from such as be in necessitie, shall suffer great pouertie himselfe. How farre different then is the iudgement of man from the iudgement of the holie ghost? The holy apostle Paule, a man full of the holy ghost, and made priuie euen of the secret will of God, teacheth: that the liberall almes giuer, shall not thereby be impouerished. Hee that ministreth (sayth he) seede vnto the sower, will minister also bread vnto you for food, yea, he will multiplie your seed, and increase the fruits of your righteousnesse. He is not content to aduertise them that they shall not lacke, but he sheweth them also in what sorte God will prouide for them. Euen as hee prouided seede for the sower in multiplying it, and giuing increase: so he will multiplie their goodes, and increase them, that there shall be great abundaunce. And least wee shoulde thinke hys sayings to be but words, and not truth, we haue an example thereof in the third booke of Kings, which doth confirm and seale it vp as a most certayne truth. The poore widow that receiued the banished prophet of God, Elias, when as she had but a handfull of meale in a vessel, and a litle oile in a cruise, whereof she would make a cake for herselfe and her son, that after they had eatē that, they might die, bicause in that great famine there was no more foode to be gotten: yet when she gaue part thereof to Elias, and defrauded her owne hungry bellie, mercifully to releeue him, she was so blessed of God, that neyther the meale nor the oile was consumed all the time while that famine did last, but thereof both the prophet Elias, she, & her son, were sufficiently norished and had enough.

1. Cor. 9.

nough. Oh consider this example, ye vnbeleeuing and faythlesse couetous persons, who discredite Gods worde, and thinke his power diminished. This poore woman, in the time of an extreme and long dearth, had but one handful of meale and a little cruise of oile, her onely son was ready to perish before her face for hunger, and shee her selfe like to pine away: and yet when the poore prophet came and asked part, shee was so mindefull of mercifulnesse, that she forgat her owne miserie, and rather than she woulde omitte the occasion giuen to giue almes, and worke a worke of righteousnesse, shee was content presently to hazard her owne and her owne sonnes life. And you, who haue great plentie of meats and drinkes, great store of moth-eaten apparel, yea, many of you great heapes of golde and siluer,, and he that hath least, hath more than sufficient, nowe in this tyme, when (thankes be to GOD) no great famine doth oppresse you, your children being well clothed and well fedde, and no danger of death for famine to be feared, will rather cast doubts and perils of vnlikely penury, than you will part with any peece of your superfluities, to helpe and succor the poore, hungry, & naked Christ, that commeth to your doores a begging. This poore and seely widow neuer cast doubts in all her miserie what want she her selfe shoulde haue, she neuer distrusted the promise that God made to her by the prophet, but straightway went about to releeue the hungry prophet of GOD, yea, preferring hys necessitie before her owne. But we, like vnbeleeuing wretches, before we will giue one mite, wee

will

wil cast a thousand douts of danger, whether that wil stand vs in any steed, that we giue to the poor, whether we should not haue need of it at any other time, and whether here it would not haue bin more profitably bestowed. So that it is more hard to wrench a strong naile (as the prouerb saith) out of a post, than to wring a farthing out of our fingers. There is neither the feare nor the loue of God before our eies, we wil more esteeme a mite, than we either desire Gods kingdome, or feare the diuelles dungeon. Hearken therefore ye mercilesse misers, what will be the end of this your vnmercifull dealing. As certainly as God nourished this poore widow in the time of famine, and increased her little store, so that she had enough, & felt no penurie when other pined away: so certainly shal God plague you with pouertie in the middest of plenty. Then when other haue abundance and be fed at ful, you shal vtterly waste & consume away your selues, your store shall be destroyed, your goods pluckt from you, all your glorie and wealth shall perish: and that which when you had, you might haue inioied your selfe in peace, and might haue bestowed vppon other most godly, ye shal seeke with sorowe and sighs, and no where shal finde it. For your vnmercifulnesse toward other, ye shal find no man that wil shew mercy toward you. You that had stony harts towards other, shal find al the creatures of God to you-ward as hard as brasse & iron. Alas what fury and madnes doeth possesse our mindes, that in a matter of truth and certaintie, we wil not giue credit to the truth, testifieng vnto that which is most certaine.

Christ

Christ saith, that if we wil first seeke the kingdome of God, and do the works of righteousnesse therof, we shal not be left destitute, al other things shal be giuen to vs plenteously. May say wee, I wil first looke that I be able to liue my self, and be sure that I haue inough for me and mine, and if I haue any thing ouer, I wil bestow it to get Gods fauor, and the poore shal then haue part with me. See I pray you the peruerse iudgement of men, we haue more care to norish the carcasse, than we haue feare to see our soule perish. And as Cyprian sayth, whilest we stand in doubt least our goods faile, in being ouer liberall, we put it out of doubt, that our life and health faileth, in not being liberall at all. Whilest we are carefull for diminishing of our stocke, wee are altogither careless to diminish our selues. Wee loue mammon, and loose our soules. We feare least our patrimonie should perish from vs, but we feare not least we should perish for it. Thus do wee peruersly loue that we should hate, and hate that wee should loue, wee be negligent where wee should be careful, & careful where we need not. Thus vayne feare to lack our selues if we giue to ỹ poor, is much like the feare of children & fooles, which when they see the bright glimmering of a glasse, they do imagin straitway ỹ it is the lightning, & yet the brightnesse of a glasse neuer was the lightning. Euen so, when we imagin that by spending vpon the poore, a man may come to pouerty, we are cast into a vain feare, for we neuer heard or knew that by ỹ meanes any man came to misery, & was left destitute, & not considered of God. May we read to the contrary in

Sermo. de Eleemosyna.

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the Scripture (as I haue before shewed, and as by infinite testimonies and examples may be prooued) that whosoeuer serueth God faythfully and vnfainedly in any vocation, God will not suffer hym to decay, much lesse to perish. The holy ghost teacheth
Prou. 10. vs by Salomon, that the Lorde will not suffer the soul of the righteous to perish for hunger. And therfore Dauid saith vnto al them that are mercifull: O feare the Lord ye that be his Saints, for they that feare hym lacke nothing. The lions do lacke & suffer hunger, but they which seeke the Lord shal wãt
3. Reg. 17. no maner of thing that is good. When Elias was in the desart, God fed him by the ministerie of a rauen that euening and morning brought hym sufficient victuals. When Daniel was shut vppe in the lions denne, God prepared meat for him, and sent it thither to hym: And there was the saying of Dauid fulfilled, The lions do lacke and suffer hunger, but they which seeke the Lord, shal wãt no good thing. For while the lions, which should haue bin fed with his flesh, roared for hunger and desire of their pray, whereof they had no power, although it were present before them, he in the meane time was freshe fed from God, that should with his flesh haue filled the lions. So mightily doth God worke to preserue and maintaine those whom he loueth, so carefull is he also to feede them who in any state or vocation do vnfainedly serue him. And shall we now thinke that he will be vnmindfull of vs, if we be obedient to hys worde, and according to hys will haue pitie on the poore: He giueth vs all wealth, before we do any seruice for it: & will he see vs lacke necessaries

when

when we do him true ſeruice? Can a man thinke that he that feedeth Chriſt, can be forſakē of Chriſt, and left wythout food? Or wil Chriſt denie earthly things vnto them whome hee promiſeth heauenlie things for his true ſeruice? It cannot be therefore (dere brethren) that by giuing of almes, we ſhould at any time want our ſelues, or that wee which releeue other mens need, ſhould our ſelues be oppreſſed wyth penury. It is contrary to Gods word, it repugneth with his promiſe, it is againſt Chriſtes property & nature to ſuffer it, it is the crafty ſurmiſe of the diuell to perſwade vs it. Wherfore sticke not to giue almes freely, & truſt not withſtanding, that Gods goodneſſe will miniſter vnto vs ſufficiencie and plentie, ſo long as we ſhall liue in this tranſitory life, and after our days here wel ſpent in his ſeruice, & the loue of our brethren, we ſhall be crowned with euerlaſting glory, to raigne with Chriſt our ſauior in heauen, to whom with the father and the holy ghoſt, be al honor and glory for euer. Amen.

An Homelie or Sermon concerning the natiuitie and birth of our Sauiour *Ieſus Chriſt.*

AMong al the creatures that God made in the beginning of the world moſt excellent and woonderfull in their kind, there was none (as the Scripture beareth witneſſe) to be compared almoſt

most in any point vnto man, who aswel in body and in soule, exceeded al other no lesse, than the sunne in brightnesse and light exceedeth euery small and little star in the firmament. Hee was made according to the image and similitude of God, he was indued with al kinde of heauenlie gifts, he had no spotte of vncleannesse in hym, hee was sounde and perfect in al parts, both outwardly and inwardly, his reason was vncorrupt, his vnderstanding was pure and good, hys will was obedient and godly, hee was made altogither like vnto God, in righteousnesse, in holinesse, in wisedome, in truth, to be short, in all kinde of perfection.

When he was thus created and made, almighty God, in token of his great loue towards him, chose out a speciall place of the earth for hym, namely Paradise, where he liued in all tranquillitie and pleasure, hauing great abundance of worldly goodes, and lacking nothing that he might iustly require or desire to haue. For as it is sayde, God made him Lord and ruler ouer all the workes of his handes, that he shoulde haue vnder his feete all sheepe and oxen, all beastes of the field, all foules of the aire, all fishes of the sea, and vse them alwayes at hys owne pleasure, according as he should haue neede. Was not this a mirrour of perfection? was not this a full perfect and blessed estate? Coulde anye thing else be well added herevnto, or greater felicitie desired in this world? But as the common nature of all men is, in time of prosperitie and wealth, to forget not onely themselues, but also God: Euen so did this first man Adam, who hauing but one

Psalm. 4.

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commandement at Gods hand, namely, that hee shoulde not eate of the fruit of knowledge of good and ill, did notwythstanding, most vnmindefully, or rather most wilfully breake it, in forgetting the straight charge of his maker, and giuing eare to the craftie suggestion of that wicked serpent the diuell. Whereby it came to passe, that as before he was blessed, so now he was accursed, as before he was loued, so now he was abhorred, as before hee was most beutifull and pretious, so nowe hee was most vile and wretched in the sight of his Lord and maker. In stead of the image of God, he was now become the image of the diuell. In stead of the citizen of heauen, he was become the bondslaue of hell, hauing in hymselfe no one part of his former puritie and cleanneſſe, but being altogither spotted and defiled, insomuch that now he seemed to be nothing else but a lumpe of sinne, and therefore by the iust iudgement of God, was condemned to euerlasting death. This so greate and miserable a plague, if it had only rested on Adam, who first offended, it had beene so much the easier, and might the better haue beene borne. But it fell not onelie on hym, but also on his posteritie and children for euer, so that the whole brood of Adams flesh should sustaine the self-same fall and punishment which their forefather by his offence most iustly had deserued. S. Paul in the fift chapter to the Romans sayth, By the offence of only Adam, the fault came vpon al men to condēnation, & by one mans disobediēce many wer made sinners. By which wordes wee are taught, that as in Adam all men vniuersally sinned: so in

Adam all men vniuerſally receiued the reward of ſinne, that is to ſay, became mortal, and ſubiect vnto death, hauing in themſelues nothing but euerlaſting damnation both of body and ſoule. They became (as Dauid ſaith) corrupt and abhominable, they went all out of the way, there was none that did good, no not one. O what a miſerable and wofull ſtate was this, that the ſinne of one man ſhould deſtroy & condemne all men, that nothing in all the world might be looked for, but only pangs of death, and paines of hell? Had it bin any maruel if mankind had beene vtterly driuen to deſperation, being thus fallen from life to death, from ſaluatiõ to deſtruction, from heauen to hel? But behold the great goodnes and tender mercy of God in his behalfe: albeit mans wickednesſe and ſinful behauiour was ſuch, that it deſerued not in any part to be forgiuen, yet to the intent he might not be cleane deſtitute of all hope & comfort in time to come, he ordayned a new couenant, and made a ſure promiſe therof, namely, that he would ſend a Meſſias or mediator into the world, which ſhould make interceſſion, & put hymſelfe as a ſtay betweene both parties, to pacifie the wrath and indignation conceiued againſt ſin, and to deliuer man out of the miſerable curſe & curſed miſery, wherinto he was fallen hedlong by diſobeiing the wil & commandement of the only Lord and maker. This couenant & promiſe was firſt made to Adam himſelf immediatly after his fall, as we read in the third of Geneſis, where God ſaide to the ſerpent on this wiſe: I wil put enmitie betweene thee and the woman, betweene thy ſeede and her ſeede.

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he shall breake thine head, and thou shalt bruse his heele. Afterward, the self-same couenant was also more amply & plainly renued vnto Abraham, where God promised him, that in his seed all nations and families of the earth should be blessed. Againe, it was continued & confirmed vnto Isahac, in the same forme of wordes, as it was before vnto his father. And to the intent that mankind might not dispair, but always liue in hope, almightie God neuer ceased to publish, repeat, confirme, and continue the same, by diuers and sundry testimonies of his prophets, who for the better perswasion of the thing, prophecied the time, the place, the maner and circumstance of his birth, the affliction of hys life, the kind of his death, the glorie of his resurrection, the receiuing of his kingdome, the deliuerance of hys people, wyth all other circumstances belonging therevnto. Esaias prophesied that he should be borne of a virgin, and called Emanuel. Micheas prophesied that hee shoulde be borne in Bethlehem, a place of Iurie. Ezechiel prophesied that he shoulde come of the stocke and linage of Dauid. Daniel prophesied that all nations and languages should serue hym. Zacharie prophesied that he should come in pouerty, riding vpon an asse. Malachie prophesied that hee should send Elias before hym, which was Iohn the Baptist. Ieremie prophesied that hee should be solde for thirtie peeces of siluer, &c. And al this was done that the promise and couenaunt of GOD, made vnto Abraham and hys posteritie concernyng the redemption of the worlde, might be credited and fully beleeued. Nowe as the Apostle Paule sayth,

Gen. 12.

Gen. 26.

when the fulnes of time was come, that is, the perfection & course of yeres, appointed from the begynning, then God according to his former couenaunt and promise, sent a Messias other wise called a mediator, to the worlde, not such a one as Moses was, not such a one as Iosua, Saul, or Dauid was: but such a one as should deliuer mankind frō the bitter curse of the law, & make perfect satisfaction by his death, for the sins of al people, namely he sent his dere and only son Jesus Christ, borne (as the apostle saith) of a woman, and made vnder the law, that he might redeeme them that were in bondage of the law, and make them the children of God by adoption. Was not this a wonderfull great loue towardes vs that were his professed & open enimies toward vs that were by nature the children of wrath, and firebrands of hell fire? In this (saith S. Iohn) apeared the great loue of God, that he sent his only begotten son into the world to saue vs, when we were his extreme enimies. Herein is loue, not that wee loued him, but that he loued vs, and sent his son to be a reconciliation for our sins. S. Paul also sayth, Christ, Rom. 5. when we were yet of no strength, died for vs being vngodly. Doubtles a man will scarse die for a righteous man. Peraduenture some one durst dye for him of whom they haue receiued good. But GOD setteth out his loue toward vs in that he sent Christ to die for vs, when we were yet void of all goodnes. This and such other comparisons doth the Apostle vse, to amplifie and sette foorth the tender mercie and great goodnes of God, declared towards mankinde, in sending downe a Sauiour from heauen,

euen

euen Christ the Lord. Which one benefit among all other, is so great and wonderful, that neither tong can wel expresse it, neither heart think it, much lesse giue sufficient thanks to God for it. But here is a great controuersie betweene vs and the Iewes, whether the same Iesus which was borne of the virgin Marie, be the true Messias, and true Sauiour of the world, so long promised and prophecied of before. They, as they are, and haue beene alwayes prowd and stif-necked, would neuer acknowledge him vntill this day, but haue looked and gaped for another to come. They haue this fond imagination in their heds, that Messias shal come, not as Christ did, like a poore pilgrime and simple soule riding vpon an asse: but like a valiant and migtie King in great royaltie and honor. Not as Christ did, with a few fishermen, and men of small estimation in the worlde: but with a great army of strong men, with a great train of wise & noblemen, as knights, lords, erles, dukes, princes, and so forth. Neither do they thinke that their Messias shall slaunderously suffer death, as Christ did: but that he shall stoutly conquer, & manfully to subdue al his enimies, and finally obtaine such a kingdome on earth, as neuer was seene from the beginning. While they faine vnto themselues after thys sort a Messias of their owne braine, they deceiue themselues, and account Christ as an abiect and foole of the world. Therefore Christ crucified (as S. Paul sayth) is vnto the Iewes a stumbling block, and to the Gentiles foolishnes, bicause they think it an absurd thing, & contrary to al reason, that a redeemer and sauior of the

whole world shouldbee handled after such a sort as he was, namely scorned, reuiled, scourged, condemned, and last of all cruelly hanged. This, I say, seemed in their eies strange, and most absurd, & therefore neither they would at that time, neyther wyll they as yet, acknowledge Christ to be their Messias and Sauiour. But wee (dearely beloued) that hope and looke to be saued, must both stedfastly beleeue, and also boldly confes, that the same Iesus which was borne of the virgin Marie, was the true Messias & mediator betweene God and man, promised & prophesied of so long before. For as the apostle writeth: with the hart man beleueth vnto righteousnes, and with the mouth confession is made vnto saluation. Againe in the same place: Whosoeuer beleeueth in him, shall neuer be ashamed nor confounded. Whereto agreeth also the testimonie of Saint Iohn, written in the fourth Chapter of hys first generall Epistle, on thys wise: Whosoeuer confesseth that Iesus is the sonne of God, hee dwelleth in God, and God in him. Rom. 10.

There is no doubt, but in this point al christian men are fully and perfectly perswaded. Yet shal it not be a lost labor to instruct and furnish you wyth a few places concerning thys matter, that ye may be able to stop the blasphemous mouths of al them, that most Iewishly, or rather diuelishly, shall at any time go about to teach or maintaine the contrarie. First, ye haue the witnesse and testimonie of the angel Gabriel, declared as well to Zacharie ỹ high priest, as also to the blessed virgin. Secondly, ye haue the witnesse and testimonie of Iohn the Baptist,

Baptist, pointing vnto Christ, and saying: Beholde the lamb of God that taketh away the sinnes of the world. Thirdly, ye haue the witnes and testimony of God the father, who thundered from heauen, and sayed, This is my dearely beloued sonne, in whom I am well pleased, heare him. Fourthly, yee haue the witnesse and testimony of the holy ghost, which came down from heauen in maner of a white doue, & lighted vpon him in the time of his baptisme. To these might be added a great number more, namly, the witnesse and testimonye of the wise men that came to Herode, the witnes and testimony of Simeon and Anna, the witnes and testimony of Andrew and Philip, Nathanael, and Peter, Nicodemus, and Martha, with diuers other: But it were too long to repeat all, and a few places are sufficient in so plain a matter, specially amongthem that are alreadye perswaded. Therefore if the prinie impes of Antichrist, and crafty instruments of the deuill, shall attempt or go about to withdrawe you from this true Messias, & perswade you to look for a nother that is not yet come: let them not in any case seduce you, but confirme your selues with these & such other testimonies, of holy scripture, which are so sure & certaine, that all the deuils in hell shall neuer be able to withstand them. For as truly as God liueth, so truly was Jesus Christ the true messias & sauior of the world, euen the same Jesus which as this day was borne of the virgin Mary, without all helpe of man, onely by the power and operation of the holy ghost.

Concerning whose nature and substaunce, because diuers and sundry heresies are risen in these

our daies, through the motion and suggestion of Sathan: therefore it shalbe needfull and profitable for your instruction, to speake a word or two also of this part. Wee are euidently taught in the Scripture, that our Lord and sauiour Christ consisteth of two seuerall natures, of his manhood, being therby perfect man, and of his Godheade, beeing thereby perfect God. It is written: The worde that is to say, the second person in Trinitie, became flesh. GOD sending his owne Sonne in the similitude of sinful flesh, fulfilled those thinges which the Law could not. Christ being in fourme with GOD, tooke on him the fourme of a Seruaunt, and was made like vnto man, being found in shape as a man. GOD was shewed in flesh, iustified in spirite, seene of Angels, preached to the Gentiles, beleeued on in the world, and receiued vp in glory. Also in another place: There is one GOD, and one Mediatour betweene God & man, euen the man Iesus Christ. These be playne places for the proofe and declaration of both natures, vnited and knitte together in one Christ. Let vs diligently consider and waigh the workes that hee did whilest hee liued on earth, and wee shall thereby also perceiue the selfe same thing to bee most true. In that hee did hunger and thirst, eat and drink, sleep and wake, in that he preached the Gospell to the people, in that hee wept and sorrowed for Ierusalem, in that hee paide tribute for himself and Peter, in that he died and suffred death, what other thing did he else declare, but onely this, that hee was perfect man as wee are? For which cause he is called in holy scripture, sometime the son

Iohn.1.

Rom.8.

Philip.2.

1.Tim.3.

of

of Dauid, sometime the sonne of man, sometime the sonne of Marie, sometime the sonne of Ioseph, and so foorth. Now in that he forgaue sinnes, in that hee wrought miracles, in that he did cast out deuils, in that hee healed men with his onely word, in that he knew the thoughts of mens heartes, in that he had the Seas at commaundement, in that hee walked on the water, in that hee rose from death to life, in that he ascended into heauen, and so foorth: what other thing did hee shew therein, but onely that he was perfect God, coequall with the father as touching his Deitie? Therefore he sayeth, The father and I are all one, which is to bee vnderstoode of his Godhead. For as touching his manhood, he sayth, The father is greater then I am. Where are now those Marcionites that deny Christ to haue ben borne in the flesh, or to haue bene perfect man? Where are now those Arians, which deny Christ to haue beene perfect God, of equall substaunce with the father? If there be any such, he may easily reproue them with these testimonies of Gods word, and suche other. Whereunto, I am most sure, they shall neuer be able to aunswere. For the necessitie of our saluation did require suche a mediatour and sauiour, as vnder one person should be partaker of both natures: It was requisite he should bee man, it was also requisite he should be God. For as the transgression came by man, so was it meete the satisfaction should be made by man. And because death, according to Saint Paul, is the iust stipend and reward of sin: therefore to appease the wrath of God & to satisfie his iustice, it was expedient that our mediator

should

shoulde bee such a one, as might take vppon him the sinnes of mankind, and sustain the due punishment thereof, namely death. Moreouer, he came in flesh, and in the selfe same flesh he ascended vnto heauen, to declare and testifie vnto vs, that all faithfull people which steadfastly beleeue in him, shall likewise com vnto the same mansion place, whereunto hee being our chiefe captaine, is gone before. Last of all, hee became man, that wee thereby might receiue the greater comforte, as well in our prayers, as also in our aduersitie, considering with our selues, that we haue a mediatour that is true man as we are, who also is touched with our infirmities, & was tempted euen in like sorte as we are. For these and sundrie other causes, it was most needfull hee should come, as he did, in the flesh.

But because no creature, in that he is only a creature hath or may haue power to destroy deth, & giue life to ouercome hell, and purchase heauen, to remit sinnes, and giue righteousnesse: therefore it was needfull that our Messias, whose proper duetie and office that was, should be not onely full and perfect man, but also full and perfect God, to the intent hee might more fullye & perfectlye make satisfaction for mankind. God saith: This is my welbeloued son in whom I am wel pleased. By which place we learn that Christe appeased and quenched the wrath of his father, not in that he was only the sonne of man: But much more in that he was the sonne of God. Math. 3.

Thus you haue heard declared out of the Scriptures, that Iesus Christe was the the true Messias and sauior of the world, that he was by nature and sub-

ſubſtance perfect God, and perfect man, & for what cauſe it was expedient he ſhould be ſo. Nowe that we may be the more mindefull and thankefull vnto God in this behalfe, let vs briefly conſider, and call to minde, the manifold and great benefits that we haue receiued by the Natiuitie and birth of this our Meſſias and Sauiour.

Before Chriſtes comming into the world, al men vniuerſallie in Adam, were nothing elſe but a wicked and crooked generation, rotten and corrupt trees, ſtonie ground, full of brambles and bryars, loſt ſheepe, prodigall ſonnes, naughtie and vnprofitable ſeruaunts, vnrighteous ſtewardes, workers of iniquitie, the broode of the Adders, blynde guides, ſitting in darkeneſſe and in the ſhadowe of death: to be ſhort, nothing elſe but Children of perdition, and inheritours of hell fire. To this doeth Saint Paule beare witneſſe in diuers places of his Epiſtle, and Chriſte alſo him ſelfe in ſundrie places of his Goſpell. But after he was once come downe from heauen, and had taken our fraile nature vpon him, he made all them that would receiue him trulie, and beleeue his woorde, good trees, and good ground, fruitfull and pleaſaunt branches, Children of light, Citizens of heauen, ſheepe of his fold, members of his body, heires of his kingdome, his true friendes and brethren, ſweet and liuely bread, the elect and choſen people of God. For as Sainct Peter ſayth in his firſt Epiſtle and ſecond Chapter: He bare oure ſinnes in his body vpon the croſſe, he healed vs, & made vs whole by his ſtripes: and wheras before we were ſheepe going aſtray, hee by his comming

ming wrought vs home again to the true shepheard and Bishop of our soules, making vs a chosen generation, a royall priesthood, and holy nation, a particuler people of God, in that he died for our offences, and rose againe for our iustification. Saint Paul to Timothy the third Chapter: wee were (saith he) in times past, vnwise, disobedient, deceiued, seruing diuers lustes and pleasures, liuing in hatred, enuy, malitiousnesse, and so forth.

But after the louing kindenesse of GOD our Sauiour appeared towards mankinde, not according to the righteousnesse that we had done, but according to his great mercie, hee saued vs by the fountaine of the new birth, and by the renewing of the holy Ghost, which he powred vppon vs aboundantly, through Iesus Christ our sauiour, that we being once iustified by his grace, should be heires of eternall life, through hope and faith in his bloud.

In these and such other places, is set out before our eies, as it were in a glasse, the aboundant grace of God, receiued in Christ Iesu, which is so muche the more wonderfull, because it came not of any desert of ours, but of his meer and tender mercy, euen then when we were his extream enemies: But for the better vnderstanding and consideration of this thing, let vs behold the end of his comming, so shall we perceiue what great commodity and profite hys Natiuitie hath wrought vnto vs miserable and sinful creatures. The end of his comming was to saue and deliuer his people, to fulfill the lawe for vs, to beare witnesse vnto the trueth, to teach and preach the woordes of his Father, to giue light vnto the

Math.2.
Math.5.
Iohn.18.
Luke.4.
Iohn.8.
Math.9.
Math.11.

woorlde

world, to call sinners to repentance, to refresh them that labor and be heauy laden, to cast out the prince of this world, to reconcile vs in the body of his flesh, to dissolue the workes of the Deuill, laste of all, to become a propitiation for our sinnes, and not for ours onelye, but also for the sinnes of the whole world. Iohn.12. Colos.1. Heb.10. Rom.5.

These were the chiefe endes wherfore Christ became man, not for any profit that shuld come to him selfe thereby, but onely for our sakes, that we might vnderstand the wil of God, be partakers of his heauenlye light, be deliuered out of the deuils clawes: released from the burthen of sinne, iustified through faith in his bloud, and finally, receiued vp into euerlasting glorie, ther to raign with him for euer. Was not this a great and singuler loue of christ towards mankinde, that being the expresse and linely image of God, he would notwithstanding humble himself and take vpon him the fourme of a Seruaunt, and that onely to saue and redeeme vs? O howe muche are we bound to the goodnes of God in this behalf? How many thankes and praises doe wee owe vnto him for this our saluation wrought by his dear and onely sonne Christ? who became a pilgrime in earth to make vs citizens in heauen, who became the son of man to make vs the Sonnes of GOD, who became obedient to the Lawe, to deliuer vs from the curse of the Law, who became poore to make vs rich, vile to make vs pretious, subiect to death, to make vs liue for euer. What greater loue could wee seelye creatures desire or wishe to haue at Gods handes? Therefore dearelye beeloued,

let

let vs not forget this exceeding loue of our Lord and Sauiour, let vs not shew our selues vnmindfull or vnthankfull toward him: but let vs loue him, feare him, obey him, and serue him. Let vs confesse him with our mouthes, praise him with our tongues, beleeue on him with our hearts, and glorifie him with our good workes. Christ is the light, let vs receiue the light. Christe is the trueth, let vs beleeue the truth. Christ is the way, let vs follow the way. And because he is our onely maister, our onely teacher, our onely sheapeheard and chiefe Captayne: therefore let vs become hys Seruauntes, his schollers, his sheepe, and his Souldiours. As for sinne, the flesh, the worlde, and the Deuill, whose Seruaunts and bond-slaues, wee were before Christes comming, let vs vtterlye cast them of, and defye them, as the chiefe and onelie enemies of our soule. And seeing wee are once deliuered from their cruell tyranie by Christ, let vs neuer fall in their hands agayne, least wee chaunce to bee in a worse case then euer wee were before. Happie are they sayeth the Scricture, that continue to the end. Be faithfull (sayeth GOD) vntill death, and I will giue thee a crowne of life. Againe hee sayeth in another place: Hee that putteth his hand vnto the plough, and looketh backe, is not meete for the kingdome of God. Therefore let vs be strong, steadfast, and vnmoueable, abounding alwaies in the workes of the Lord. Let vs receiue Christ, not for a time, but for euer, let vs beleeue his worde, not for a time, but for euer, let vs become his Seruants, not for a time, but for euer, in consideration that he hath redeemed

and

and saued vs, not for a time, but for euer, and will receiue vs into his heauenlye kingdome, there to raigne with him, not for a time, but for euer. To him therfore with the father and the holy Ghost, be all honor, praise, and glory, for euer and euer, Amen.

An Homily for good-Friday, concerning the death and passion of our Sauiour *Iesu Christ.*

IT should not become vs (welbeloued in Christe) beeing that people which he redeemed from the deuil, from sinne and death, and from euerlasting damnation by Christ, to suffer this time to passe foorth without any meditation, and remembraunce of that excellent worke of our redemption, wrought as about this time, through the great mercy and charitie of our Sauiour Iesus Christ, for vs wretched sinners, and his mortall enemies. For if a mortall mans deede, done to the behoofe of the commonwealth, be had in remembraunce of vs, with thanks for the benefite and profite wich we receiue therby: howe much more readily should wee haue in memorie this excellent act and benefite of Christes death: whereby hee hath purchased for vs the vndoubted pardon and forgiuenesse of our sinnes, whereby

he made at one the father of heauen with vs, in such wise, that hee taketh vs now for his louing Children, and for the true inheritours, with Christ his naturall Sonne, of the kingdome of heauen? And verelie, so muche more doeth Christes kindnesse appeare vnto vs, in that it pleased him to deliuer himselfe of all his Godly honour, which hee was equallye in with his father in heauen, and to come downe into this vale of miserye, to be made mortall man, and to bee in the state of a most lowe seruant, seruing vs for our wealth & profite, vs I say, which were his swoure enemies, which had renounced his holy law and commaundements, and followed the lustes and sinfull pleasures of our corrupt nature,

Colos. 2. And yet, I saye, did Christ put him selfe betweene Gods deserued wrath, and our sinne, and rent that obligation wherein wee were in daunger to God, and payd our debte. Our debte was a great deale too great for vs to haue paid. And without paimēt, GOD the father could neuer bee at one with vs. Neither was it possible to bee looſed from this debt by our owne habilitie. It pleased him therefore to be the payer thereof, & to discharge vs quite. Who can now consider the grieuous debt of sinne, which could none otherwise bee payde but by the death of an innocent, and wil not hate sinne in his hearte? If GOD hateth Sinne so muche, that hee would allowe neyther man nor Aungell for the redemption thereof, but onely the death of his onelye and welbeloued Sonne: who will not stande in feare thereof? If wee (my friendes) consider this that for our sinnes this most innocent Lambe was

driuen to death, wee shall haue much more cause to bewayle our selues that wee were the cause of his death, then to crye out of the malice and crueltie of the Iewes, which pursued him to his death. Wee did the deedes wherefore hee was thus stricken and wounded, they were onely the Ministers of our wickednesse. It is meete then wee shoulde steppe lowe downe into our heartes, and bewayle our owne wretchednesse and sinnefull liuing. Let vs knowe for a certaynetye, that if the moste dearelye beloued Sonne of GOD was thus punished and stricken for the Synne which hee hadde not doone himselfe: Howe much more ought wee sore to bee stricken for our daily and manifolde sinnes which wee committe agaynste GOD, if wee earnestly repent vs not, and be not sorie for them? No man can loue sinne, which God hateth so much, and be in his fauoure. No man can say that he loueth Christ truely, and haue his great enemie (sinne I meane, the authour of his death) familiar and in friendship with him. So much doe wee loue God and Christ, as wee hate sinne. We ought therefore to take great heed, that wee be not fauourers thereof, least wee bee founde enemies to God, & traitors to Christ. For not only they which nailed Christ vpon the crosse, are his tormentours and crucifiers: but al they (saith Saint Paule) crucify againe the sonne of God, as much as is in them, which doe commit vice and sinne, which brought him to his death. If the wages of sinne, be death, and death euerlasting: Surely it is no small daunger to bee in seruice thereof. If wee liue after the Heb.6. Rom.6.

flesh, and after the sinfull lustes thereof, Sainct
Rom.8. Paule threatneth, yea almighty God in Saint Paul
threatneth, that wee shall die. We can none other-
wise liue to God, but by dying to sinne. If Christ
Rom.8. be in vs, then is sinne dead in vs: and if the spirite
of God bee in vs, which raised Christ from death to
life, so shall the same spirite rayse vs to the resurrec-
Rom.7. tion of euerlasting life. But if sinne rule and raigne
in vs, then is God, which is the fountain of al grace
and vertue, departed from vs: then hath the deuil &
his vngratious spirit, rule and dominion in vs. And
surely if in such miserable state we die, we shall not
rise to life, but fall downe to death and damnation,
Christ hath not redeemed vs from sinne that vve shuld liue in sinne. and that without end. For Christ hath not so redee-
med vs from sin, that we may safely returne there-
to againe: but hee hath redeemed vs, that we should
forsake the motions thereof, and liue to righteous-
nesse. Yea, we be therefore washed in our baptisme
from the filthinesse of sinne, that wee should liue af-
terward in the pureness of life. In baptisme we pro-
mised to renounce the Deuill and his suggestions,
wee promised to bee (as obedient children) alwaies
following Gods wil and pleasure. Then if hee bee
our father indeede, let vs giue him his due honour.
If wee be his children, let vs shewe him our obedi-
ence, like as Christ openly declared his obedience to
his Father, which (as Sainct Paule writeth) was
Philip.2. obedient euen to the verie death, the death of the
Crosse. And this hee did for vs all that beleeue in
him. For him selfe, hee was not punished, for
hee was pure and vndefiled of all manner of
Sinne. Hee was wounded (sayeth Esaye) for

our

our wickednesse, and stripped for our sinnes: he suf-
fered the penalty of them himself, to deliuer vs from Esay. 4.
daunger: hee bare (sayeth Esay) all our sores and
infirmities vpon his owne backe. No paine did he
refuse to suffer in his owne body, that he might de-
liuer vs from pain euerlasting. His pleasure it was
thus to doe for vs, wee deserued it not. Wherefore
the more we see our selues bound vnto him, the more
hee ought to bee thanked of vs, yea, and the more
hope may wee take, that wee shall receiue all other
good thinges of his hand, in that we haue receiued
the gift of his onely sonne, through his liberalitye.
For if God (sayth Saint Paul) hath not spared his Rom. 8.
owne sonne from paine and punishment, but deli-
uered him for vs all vnto the death: how should he
not giue vs all other thinges with him? If wee
want any thing, either for body or soule, wee maye Iohn. 1.
lawfully and boldly approch to God, as to our mer-
cifull father, to aske that we desire, and we shal ob-
taine it. For suche power is giuen to vs, to bee the
Children of GOD, so many as beleeue in Christs
name. In his name whatsoeuer we aske, we shall
haue it graunted to vs. For so well pleased is the Math. 11.
father almightie GOD, which Christ his sonne,
that for his sake he fauoureth vs, and will deny vs
nothing. So pleasaunt was the sacrifice and obla-
tion, of his sonnes death, which hee so obedientlye
and innocently suffered, that wee should take it for
the onely and full amendes for all the sinnes of the
worlde. And suche fauour did hee purchase by his
death, of his heauenly father for vs, that for the me-
rite thereof (if we be true Christians indeed, and

not in woꝛde only) we be now fullie in Gods grace againe, and clearely discharged from our sinne. No tongue surely is able to expresse the worthinesse of this so pretious a death. For in this standeth the continuall pardon of our dayly offences, in this resteth our iustification, in this we be allowed, in this is purchased the euerlasting health of our soules.

Act. 4. Yea, there is none other thing that can bee named vnder heauen to saue our soules, but this onelye woꝛke of Christes pretious offering of his body vpon the Altar of the crosse. Certes there can bee no woꝛke of any moꝛtall man (be he neuer so holy) that shalbe coupled in merites with Christes most holy act. For no doubt, all our thoughtes and deedes were of no value, if they were not allowed in the merrites of Christes death. All our righteousnes is far vnperfect, if it be compared with Christes righteousnesse. For in his actes and deedes, there was no spot of sinne, oꝛ of any vnperfectnes. And foꝛ this cause they wer the moꝛe able to be the true amends of our righteousnesse, where our actes and deedes bee full of imperfection, and infirmities, and therefoꝛe nothing worthy of them selues to stir God to any fauour, muche lesse to chalenge the glorie that is due to Christes act and merite. For not to vs (saith Dauid) not to vs, but to thy name giue the glory, O Lord. Let vs therefoꝛe (good friendes) with all reuerence glorifie his name, let vs magnify and praise him foꝛ euer. For hee hath dealt with vs according to his great mercy, by himselfe hath hee purchased our redemption. He thought it not inough to spare himselfe, and to send his Angel to doe this deed, but

Our deeds be full of imperfection.

Psal. 113.

Heb. 1.

he

he wold do it himself, that he might do it the better and make it the more perfect redemption. He was nothing mooued with the intollerable paines that he suffered in the whole course of his long passion, to repent him thus to doe good to his enemies: but he opened his heart for vs, and bestowed himself wholy for the ransomming of vs. Let vs therefore now open our hearts again to him, and study in our liues to be thankefull to such a Lord, and euermore to be mindefull of so great a benefite, yea, let vs take vp our crosse with Christ and followe him. His passion is not onely the raunsome and whole amendes for our sinne, but it is also a most perfect example of al patience and sufferaunce. For if it behooued Christ thus to suffer, and to enter into the glory of his father: why should it not become vs to beare patiently our small crosses of aduersitie, and the troubles of this world? For surely (as sayeth Sainct Peter) Christ therefore suffered, to leaue vs an example to follow his steps. And if we suffer with him, we shal be sure also to raigne with him in heauen. Not that the sufferance of this transitory life should bee worthy of that glory to come, but gladly should wee bee contented to suffer, to be like Christ in our life, that so by our workes we may glorifie our father which is in heauen. And as it is paynfull and greeuous to beare the crosse of Christ in the griefes and displeasures of this life: so it bringeth forth the ioyfull fruit of hope, in al them that be exercised therwith. Let vs not so much beholde the payne, as the rewarde that shall followe that labour. Nay, let vs rather endeuour our selues in our sufferauuce, to endure

Acts. 17.

1. Pet. 2.

1. Tim. 2.

Rom. 8.

Math. 5.

Heb. 11.

Iacob. 1.

innocently and guiltlesse, as our Sauiour Christe
1.Pet.2. did. For if wee suffer for our deserunings, then hath
not patience his perfect worke in vs: but if vnde-
seruingly wee suffer losse of goods and life, if wee
suffer to be euil spoken of for the loue of Christ, thys
is thankefull before GOD, for so did Christ suffer.
Hee neuer did sinne, neyther was any guile found
The patience of Christ. in his mouth. Yea, when hee was reuiled with
tauntes, hee reuiled not againe. When hee was
wrongfully dealt with, hee threatened not againe.
nor reuenged his quarrell, but deliuered his cause
Perfect patience. to him that iudgeth rightly. Perfect patience ca-
reth not what or howe muche it suffereth, whether
of friend or foe: but studieth to suffer innocentlye,
and without deseruing. Yea, hee in whome per-
Math.5. fect charitie is, careth so little to reuenge, that hee
rather studieth to doe good for euill, to blesse and
say well of them that curse him, to praye for them
that pursue him, according to the example of our
Sauiour Christe, who is the most perfect example
and paterne of all meekenes and sufferance, which
The meeknes of Christ. hanging vpon his crosse, in most feruent anguishe
bleeding in euerye part of his blessed body, being set
in the middest of his enemies and crucifiers: and
he, notwithstanding the intollerable paines which
they sawe him in, being of them mocked and scor-
ned dispitefully without all fauour and compassion,
had yet towardes them suche compassion in heart,
that hee praied to his father of heauen for them, and
Luke.23. sayed: O Father, forgiue them, for they wot not
what they doe. What patience was it also whiche
hee shewed, when one of his owne Apostles and

seruants

ſeruants which was put in truſt of hym, came to betray him vnto his enimies to the death? Hee ſaid nothing worſe to him, but, Friend wherefore arte thou come? Thus (good people) ſhoulde wee call to minde the great examples of charitie which Chriſt ſhewed in his paſſion, if we will fruitfully remember his paſſion. Such charity & loue ſhold we beare one to another, if we will be the true ſeruauntes of Chriſt. For if we loue but them which loue and ſay wel by vs, what great thing is it that we do, ſayth Chriſt? Do not the Painims and open ſinners ſo? We muſt be more perfect in our charity than thus, euen as our father in heauen is perfect, which maketh the light of his ſun to riſe vppon the good and the bad, and ſendeth his raine vppon the kinde and vnkind. After this maner ſhould we ſhew our charitie indifferently, as well to one as to an other, as wel to friend as foe, like obedient children, after the example of our father in heauen. For if Chriſt was obedient to his father euen to the death, and that the moſt ſhamefull death (as the Iewes eſteemed it) the death of the croſſe: why ſhould we not be obedient to God in lower points of charitie & patience? Let vs forgyue then our neighbours their ſmall faults, as GOD for Chriſts ſake hath forgiuen vs our great. It is not meete that wee ſhoulde craue forgiueneſſe of our great offences at Gods handes, and yet will not forgiue the ſmall treſpaſſes of our neighbours againſt vs. We do call for mercie in vaine, if we will not ſhew mercy to our neighbors. For if wee will not putte wrath and diſpleaſure forth of our hearts to our chriſtian brother, no

Matth. 15.

Matth. 5.

Eccleſ. 28.

Matth. 18.

more will God forgiue the displeasure & wrath that our sinnes haue deserued afore him. For vnder this condition doth God forgiue vs, if we forgiue other. It becommeth not christian men to be hard one to another, nor yet to thinke their neighbour vnworthy to be forgiuen. For howsoeuer vnworthy he is, yet is Christ worthy to haue thee do thus much for his sake, hee hath deserued it of thee, that thou shouldest forgiue thy neighbour. And God is also to be obeyed, which commaundeth vs to forgiue, if wee will haue any part of the pardon which our Sauiour Christ purchased once of God the father, by shedding of his pretious bloud. Nothing becommeth Christs seruants so much as mercy and com-
Iacob. 5. passion. Let vs then be fauourable one to another, and pray we one for another, that we may be healed from all frailties of our life, the lesse to offende one the other, and that we may be of one minde and one spirite, agreeing togither in brotherly loue and concord, euen like the deare children of God. By
Ephes. 5. these meanes shall wee moue God to be mercifull to our sinnes, yea, and wee shall be hereby the more ready to receyue our Sauiour and maker in his blessed sacrament, to our euerlasting comfort, and health of soule. Christ delighteth to enter and dwell in that soule where loue and charitie ruleth, and where peace and concord is seene. For
1. Iohn 4. thus writeth Saint Iohn, GOD is charitie, hee that abideth in charitie, abideth in GOD, and GOD in hym. And by this (sayth hee) wee shall knowe that wee be of GOD, if wee loue our bre-
1. Iohn 2. thren. Yea, and by this shall wee knowe, that

we

wee be shifted from death to life, if wee loue one
another. But hee whych hateth his brother (saith 1. Iohn 3.
the same Apostle) abideth in death, euen in the
daunger of euerlasting death, and is moreouer the
childe of damnation and of the diuell, cursed of
GOD, and hated (so long as hee so remayneth)
of God and all hys heauenly company. For as
peace and charitie make vs the blessed children of
almighty GOD: so doeth hatred and enuie make
vs the children of the diuell. GOD giue vs all
grace to followe Christs examples in peace and in
charitie, patience and sufferance, that wee nowe
may haue him our ghest to enter and dwell wyth-
in vs, so as we may be in full suretie, hauing such
a pledge of our saluation. If wee haue hym and Rom. 8.
his fauour, we may be sure that we haue the fauor
of God by his meanes. For he sitteth on the right
hand of God his father, as our proctor and atturny,
pleading and suing for vs in all our needes and ne-
cessities. Wherefore if we want any gift of godlie
wisedome, wee may aske it of GOD for Christes
sake, and we shal haue it. Let vs consider and exa-
mine our selues, in what want wee be concerning
this vertue of charity and patience. If wee see that
our hearts be nothing inclined therevnto, in forgi-
uing them that haue offended against vs, then let
vs knowledge our want, and wish to God to haue
it. But if we want it, and see in our selues no desire
thereunto, verily we be in a dangerous case before
God, and haue neede to make much earnest pray-
er vnto GOD, that wee may haue such an heart
changed, to the grafting in of a newe. For vnlesse

we

we forgiue other, we ſhal neuer be forgiuen of God. No, not all the praiers and merits of other can pacifie God vnto vs, vnleſſe we be at peace, and at one with our neighbour. Nor all our deedes and good works can moue God to forgiue vs our dets to him, except we forgiue to other. He ſetteth more by mercy, thã by ſacrifice. Mercy moued our ſauior Chriſt to ſuffer for his enimies: it becommeth vs then to folow his example. For it ſhal litle auaile vs to haue in meditation the fruits and price of his paſſion, to magnify them, and to delight or truſt in thẽ, except we haue in mind his examples in paſſion to followe them. If we thus therefore conſider Chriſts death, and wil sticke thereto with faſt faith for the merite and deſeruing thereof, and wil alſo frame our ſelfe in ſuch wiſe to beſtow our ſelues, & al that we haue by charitie, to the behoofe of our neighbor, as Chriſt ſpent himſelfe wholy for our profit, then do we truly remember Chriſts death: and being thus followers of Chriſts ſteps, we ſhall be ſure to followe hym thither, where he ſitteth now wyth the father and the holy ghoſt, to whome be all honour and glorie, Amen.

The ſecond Homely concerning the death and paſſion of our Sauior Chriſt.

THat wee may the better conceiue the great mercy and goodnes of our Sauiour Chriſt, in ſuffering death vniuerſally for all men, it behooueth vs to deſcend into the botome of our conſcience,

science, and deepely to consider the first and principall cause wherefore hee was compelled so to doe. When our great grandfather Adam hadde broken Gen. 3.
Gods commandement, in eating the apple forbiddē him in paradise, at the motion and suggestion of his wife, hee purchased thereby, not onely to himselfe, but also to his posteritie for euer, the iust wrath and indignation of God, who according to hys former sentence pronounced at the giuing of the commandement, condemned both hym and all hys to euerlasting death both of body and soule. For it was sayde vnto hym, Thou shalt eate freely of euery tree in the gardē: but as touching the tree of know- Gen. 2.
ledge of good and ill, thou shalt in no wise eate of it: For in what houre soeuer thou eatest thereof, thou shalt die the death. Now as the Lord had spoken, so it came to passe. Adam tooke vppon hym to eate thereof, and in so doing he died the death, that is to say, he became mortall, he lost the fauour of God, he was cast out of Paradise, he was no longer a citizen of heauen: but a firebrande of hell, and a bondslaue to the diuell. To thys doeth our Sauiour beare witnesse, in the Gospell, calling vs lost Luke 15.
sheepe, whych haue gone astray, and wandered from the true sheepheard of our soules. To this also doth S. Paul beare witnesse, saying, That by the offence of onely Adam, death came vpon all men to condemnation. So that nowe neyther hee, or Rom. 5.
any of hys, had any right or interest at all in the kingdome of heauen, but were become plaine reprobates and cast-aways, beyng perpetually damned to the euerlasting paynes of hell fire. In this

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so great misery & wretchednesse, if mankind could haue recouered hymselfe againe, and obtained forgiuenes at Gods hands, then had his case bin somwhat tollerable, bycause he might haue attempted some way howe to deliuer hymselfe from eternall death. But there was no way left vnto him, hee could do nothing that might pacifie Gods wrath, hee was altogither vnprofitable in that behalfe. Ther was none that did good no not one. And how then could he worke his owne saluation? Shoulde hee go about to pacifie Gods heauy displeasure by offering vp burnt sacrifices, according as it was ordayned in the old law? by offering vp the bloud
Hebr.9. of oxen, the bloud of calues, the bloud of goates, the bloud of lambs, and so foorth? O these things were of no force nor strength to take away sinnes, they coulde not coole the heat of his wrath, nor yet bring mankind into fauor agayne, they were but onelie figures and shadowes of thinges to come, and no-
Hebr.10. thing else. Read the epistle to the Hebrews, there shall you finde this matter largely discussed, there shall you learne in most playne words, that the blodie sacrifice of the old law was vnperfect, and not able to deliuer man from the state of damnation by any meanes, so that mankinde in trusting thereunto, should trust to a broken staffe, and in the ende deceiue himselfe. What should he then do? Shoulde hee go about to serue and keepe the law of GOD diuided into two tables, and so purchase to himselfe eternall life? In deede, if Adam and his posteritie hadde beene able to satisfie and fulfill the lawe perfectly, in louing GOD aboue all things,

and

and their neigbour as themselues: then shoulde they haue easily quenched the Lordes wrath, and escaped the terrible sentence of eternall death pronounced against them by the mouth of almighty GOD. For it is written, Doe thus, and thou shalt liue, that is to say, fulfil my commandements, keepe thy selfe vpright and perfect in them according to my will, then shalt thou liue, and not die. Luke 10. Here is eternall life promised wyth this condicion, so that they keepe and obserue the law. But suche was the frailtie of mankinde after his fall, suche was his weakneſſe and imbecilitie, that hee could not walke vprightly in GODS commaundementes though hee woulde neuer so faine, but dayly and hourely, fell from hys bounden duetie, offending the Lorde hys GOD diuers wayes, to the great encreaſe of hys condemnation, insomuch, that the Prophet Dauid cryeth out on thys wyse: All haue gone astray, all are become vnprofitable, there is none that dooth good, no not one. Psalm. 5. In thys caſe what profite coulde hee haue by the lawe? None at all. For as Sayncte Iames sayeth, Hee that shall obserue the whole lawe, and yet fayleth in one point, is become guiltie of all. Iacob. 2. And in the booke of Deuteronomie it is wrytten, Cursed bee hee (sayeth GOD) whych abydeth not in all thinges that are written to doe them. Deut. 27. Beholde, the lawe doeth bring a curſe wyth it, and doth make vs guiltie, not bycauſe it is of it selfe nought or vnholy (GOD forbidde that wee shoulde so thinke) but bycauſe the frailtie of our sinnefull fleſhe is suche, that we

wee can neuer fulfill it according to the perfection that the Lord requireth. Could Adam then (thinke you) hope or trust to be saued by the Lawe? No he could not. But the more he looked on the lawe, the more hee sawe his owne damnation set before his eies, as it were in a most clere glasse. So that now of hymselfe he was most wretched and miserable, destitute of al hope, and neuer able to pacifie Gods heauie displeasure, nor yet to escape the terrible iudgement of God, whereinto he and all his posteritie were fallen, by disobeying the strait commandement of the Lorde their God. But O the abundant riches of Gods great mercy. O the vnspeakable goodnesse of his heauenly wisedome. When all hope of righteousnesse was past on our part, when we had nothing in our selues, whereby wee might quench his burning wrath, and worke the saluation of our owne soules, and rise out of the miserable estate wherein we lay: Then, euen then did Christ the sonne of God, by the appointment of his father, come downe from heauen, to be wounded for our sakes, to be reputed wyth the wicked, to be condemned vnto death, to take vpon him the reward of our sinnes, and to giue his bodie to be broken on the crosse for our offences. He (sayth the Prophet Esay, meaning Christ) hath borne our infirmities, and hath carried our sorrowes, the chastisement of our peace was vpon him, and by hys stripes are we made whole. Saint Paule likewyse sayth, GOD made him a sacrifice for our sinnes, which knewe not sinne, that wee shoulde be made the righteousnesse of God by him. And Saynt

Rom. 11.

Esay. 55.

2. Cor. 5.

Peter

Peter most agreeably writing in this behalfe, saith, Christ hath once died and suffered for our sins, the iust for the vniust, &c. To these might be added an infinite number of other places to the same effect: but these few shal be sufficient for this tyme. Now then (as it was sayde at the beginning) let vs ponder and weigh the cause of his death, that thereby we may be the more moued to glorify hym in our whole life. Which if you will haue comprehended briefly in one word, it was nothing else on our part, but only the transgression & sin of mankinde. When the Angel came to warne Ioseph, that he should not feare to take Marie to his wife: Did he not therfore will the childes name to be called Iesus, because he should saue his people from their sins? When Iohn the Baptist preached Christ, and shewed him to the people wyth his finger: Did hee not playnely say vnto them, Beholde the lambe of God whych taketh away the sins of the worlde? When the woman of Canaan besought Christ to help her daughter which was possest with a diuell: Did he not openly confes that he was sent to saue the lost sheep of the house of Israel, by giuing his life for their sins? It was sin then, O man, euen thy sin that caused Christ the only son of god to be crucified in the flesh, and to suffer the most vile and slanderous death of the crosse. If thou haddest kept thy selfe vpright, if thou hadst obserued the commaundements, if thou hadst not presumed to transgresse the will of God in thy first father Adam: then Christ, being in forme of GOD, needed not to haue taken vppon hym the shape of a seruant: being immortall in heauen,

Iohan. 1.

Matth. 15.

Rom. 5.

he needed not to become mortall on earth: being the true bread of the soule, hee needed not to hunger: being the healthfull water of life, he needed not to thirst: being life it selfe, hee needed not to haue suffred death. But to these and many other such extremities, was he driuen by thy sin, which was so manifold and great, that God could be only pleased in him, and non other. Canst thou thinke of this, O sinfull man, & not tremble within thy selfe?
Matth. 27. canst thou hear it quietly without remorse of conscience, & sorrow of heart? did Christ suffer his passion for thee, & wilt thou shew no compassion towardes him? while Christ was yet hanging on the crosse, and yeelding vp the ghost, the Scripture witnesseth, that the vaile of the temple did rent in twaine, and the earth did quake, that the stones claue asunder, that the graues did open, and the dead bodies rise. And shall the heart of man be nothyng moued to remember how greeuously and cruelly he was handled of the Iewes for our sinnes? Shall man shewe himselfe to be more hard hearted than stones, to haue lesse compassion than dead bodies? Call to minde, O sinfull creature, and set before thine eies Christ crucifed. Think thou seest his body stretched out in length vppon the crosse, hys heade crowned wyth sharp thornes, hys handes and hys feet pearsed wyth nayles, his heart opened wyth a long speare, hys flesh rent and torne wyth whips, hys browes sweating water and bloud. Thinke thou hearest him now crying in an intolerable agonie vnto hys father, and sayeng: My God, my God, why hast thou forsaken me? Couldest thou behold

thys

thys wofull sight, or heare thys mournefull voice, wythout teares, considering that hee suffered all this, not for any desert of hys owne, but onely for the greeuousnesse of thy sinnes? O that mankinde shoulde put the euerlasting sonne of GOD to suche paines. O that wee shoulde bee the occasion of hys death, and the onely cause of his condemnation. May wee not iustly crie, woo worth the tyme that euer wee sinned? O my brethren, let thys image of Christ crucified, be alwayes printed in our hearts, let it stirre vs vppe to the hatred of sinne, and prouoke our mindes to the earnest loue of almightie GOD. For whie? Is not sinne, thinke you, a greeuous thing in hys sight, seeing for the transgressing of Gods precept in eating of an apple, hee condemned all the worlde to perpetuall death, and woulde not bee pacified, but onely wyth the bloude of hys owne sonne? True, yea moste true is that sayeng of Dauid: Thou, O Lorde, hatest all them that worke iniquitie, neyther shall the wicked and euill man dwell wyth thee. By the mouth of hys Prophet Esay, he cryeth mainely out against sinners, and sayth: Woo be vnto you that drawe iniquitie wyth cordes of vanitie, and sinne as it were wyth cart-ropes. Did he not gyue a plaine token how gretly he hated and abhorred sin, when he drowned all the world saue onely eight persons, when he destroyed Sodome and Gomorrha wyth fire and brimstone, when in three days space he killed with pestilence three score and ten thousand for Dauids offence, when hee drowned Pharao and all

Psalm. 5.

Esai. 5.

Gen. 7.

Gen. 19.

2. Reg. 26.

Exod. 14.

Daniel 14. all his hoſt in the red ſea, when he turned Nabuchodonozor the King into the forme of a bruite beaſt, creeping vpon al foure, when hee ſuffered Achitophel & Iudas to hang themſelues vppon the remorſe of ſin, which was ſo terrible to their eies? A thouſand ſuch examples are to be found in Scripture, if a man would ſtand to ſeeke them out. But what neede we? This one example whych we haue now in hand, is of more force, and ought more to moue vs than al the reſt. Chriſt being the ſon of God, and perfect GOD himſelfe, who neuer committed ſin, was compelled to come downe from heauen, to giue his body to be bruſed & broken on the croſſe for our ſins. Was not this a manifeſt token of Gods great wrath and diſpleaſure toward ſinne, that he could be pacified by no other meanes, but onely by the ſweet and pretious bloud of his deare ſonne? O ſinne, ſinne, that euer thou ſhouldeſt driue Chriſt to ſuch extremitis. Wo worth the time that euer thou cameſt into the worlde. But what booteth it nowe to bewayle? Sinne is come, and ſo come that it can not be auoyded. There is no man liuing, no not the iuſteſt man on the earth, but hee falleth ſeauen times a day, as Salomon ſayth. And our ſauiour Chriſt, although hee hath deliuered vs from ſin: yet not ſo that we ſhal be free from committing ſinne: but ſo that it ſhall not be imputed to our condemnation. Hee hath taken vppon him the iuſt reward of ſin, whych was death, and by death hath ouerthrowne death, that wee beleeuing in him, might liue for euer and not die. Ought not thys to engender extreme hatred of ſinne in vs, to conſider

2. Reg. 17. Acts 1.

Prou. 24.

Rom. 6.

that

that it did violently, as it were, plucke God out of heauen, to make hym feele the horrors and paines of death? O that we woulde sometymes consider this in the middest of our pomps and pleasures, it woulde bridle the outragiousnesse of the flesh, it woulde abate and asswage our carnall affectes, it would restraine our fleshly appetites, that we shold not run at randon as we commonly do. To commit sin wilfully and desparatly wythout feare of God, is nothing else but to crucifie Christ anew, as wee are expressly taught in the epistle to the Hebrewes. Which thing if it were deepely printed in all mens hearts, then should not sin raigne euery where so much as it doth to the great griefe and torment of Christ now sitting in heauen. Let vs therefore remember, and alwayes beare in minde Christ crucified, that thereby we may be inwardly mooued both to abhorre sinne throughly, and also wyth an earnest and zealous heart to loue GOD. For this is an other fruit which the memoriall of Christes death ought to worke in vs, an earnest and vnfayned loue towardes God. So God loued the worlde (sayth Saint Iohn) that he gaue hys onelie begotten Sonne, that whosoeuer beleeueth in hym, shoulde not perish, but haue life euerlasting. If God declared so great loue towardes vs hys seelie creatures: howe can wee of right but loue him againe? Was not this a sure pledge of his loue to giue vs his owne sonne from heauen? Hee might haue giuen vs an Angell if hee woulde, or some other creature, and yet shoulde his loue haue beene far aboue our deserts. Nowe hee gaue vs not an

Heb. 6.

Iohn 3.

Angell, but his sonne. And what sonne? His onely sonne, his naturall sonne, his welbeloued sonne, euen the sonne whom he had made Lorde and ruler of al things. Was not this a singular token of gret loue? But to whome did he giue him? He gaue him to the whole worlde, that is to say, to Adam, and all that shoulde come after him. O Lorde, what had Adam, or any other deserued at Gods hands, that he shoulde giue vs his sonne? We are all miserable persons, sinfull persons, damnable persons, iustly driuen out of Paradise, iustly excluded from heauen, iustly condemned to hell fire: And yet (see a wonderfull token of Gods loue) hee gaue vs his onely begotten sonne, vs I say, that were his extreme and deadly enimies, that wee by vertue of his bloud shed vpon the crosse, might be cleane purged from our sinnes, and made righteous agayn in his sight. Who can choose but maruell, to heare that God shoulde shewe such vnspeakable loue towards vs that were his deadly enimies? Indeede, O mortall man, thou oughtest of right to maruell at it, and to acknowledge therin Gods great goodnes and mercy towards mākind, which is so wonderfull, that no flesh, be it neuer so worldly wise, may well conceiue, or expresse it. For as S. Paul testifeth, GOD greatly commendeth and setteth out his loue towards vs, in that hee sent his sonne Christ to die for vs, when wee were yet sinners, and open enimies of hys name. If we had in any manner of wise deserued it at his handes, then hadde it beene no maruell at all, but there was no desert on our part wherefore hee shoulde doe it.

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Rom. 5.

Therefore

Therefore thou sinfull creature, when thou heares that GOD gaue his sonne to die for the sinnes of the world, think not he did it for any desert or goodnesse that was in thee, for thou wast then the bondslaue of the diuel: But fall downe vpon thy knees, and crie wyth the Prophet Dauid, O Lord, what is man that thou arte so mindefull of hym? or the sonne of man that thou so regardest him? And seeing he hath so greatly loued thee, endeuour thy selfe to loue hym agayne, wyth all thy heart, wyth all thy soule, and wyth all thy strength, that therein thou maiest appeare not to be vnworthy of his loue. I report me to thine own conscience, whether thou wouldest not thinke thy loue ill bestowed vpon him that could not find in his heart to loue thee againe? If this be true (as it is most true) then thinke how greatly it behooueth to thy duetie to loue GOD, whych hath so greatly loued thee, that hee hath not spared his owne onely sonne from so cruell and shamefull a death for thy sake. And hitherto concerning the cause of Christes death and passion, which as it was on our part most horrible and greuous sinne, so on the other side it was the free gift of GOD, proceeding of his mercy and tender loue towards mankinde, wythout any merite or desert of our part. The Lord for his mercies sake grant that we neuer forget this great benefite of our saluation in Christ Iesu, but that we alwayes shew our selues thankefull for it, abhorring all kinde of wickednesse and sinne, and applying our mindes wholy to the seruice of God, and the diligent keeping of his commandements. Psal.8.

Now resteth to shewe vnto you, howe to applie Christes death and passion to our comfort, as a medicine to our woundes, so that it maye worke the same effect in vs wherefore it was giuen, namely, the healthy and saluation of our soules. For as it profiteth a man nothyng to haue salue, vnlesse it be well applyed to the part infected: So the death of Christ shall stand vs in no force, vnlesse wee apply it to our selues in such sort as God hath appointed. Almighty God commonly worketh by means, and in this thing he hath also ordayned a certayne meane, whereby we may take fruite and profite to our soules health.

What meane is that? forsooth it is fayth. Not an vnconstant or wauering faith: but a sure, stedfast, grounded, and vnfayned fayth. God sent his sonne into the world (sayth S. Iohn) To what end? that whosoeuer beleeueth in him, should not perish but haue life euerlasting. Marke these wordes: that whosoeuer beleeueth in him. Here is the meane whereby we must apply the fruits of Christs death vnto our deadly wound. Here is the meane whereby we must obtaine eternall life, namely faith. For (as Saint Paule teacheth in his Epistle to the Romans) with the heart man beleeueth vnto righteousnes, and with the mouth confession is made vnto saluation. Paule being demanded of the keeper of the prison, what hee shoulde do to be saued? made this answeare: Beleeue in the Lord Iesus, so shalt thou and thine house both be saued. After the euangelist had described and set forth to vs at large, the life and the death of the Lorde Iesus, in the ende

Iohn 3.

Rom. 10.

Acts 16.

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hee concludeth with these wordes: These thinges are written, that wee may beleeue Iesus Christ to be the Sonne of God, and through faith obtaine eternall life. To conclude with the words of Saint Paule, which are these: Christ is the end of the law vnto saluation, for euery one that doeth beleeue. By this then, you maye well perceiue, that the onelye meane and instrument of saluation required of our partes, is fayth, that is to say, a sure trust and confidence in the mercies of God: whereby wee perswade our selues, that God, both hath and will forgiue our sinnes, that he hath accepted vs againe into his fauour, that hee hath released vs from the bondes of damnation, and receiued vs againe into the number of his elect people, not for our merrites or deserues, but onely and solely for the merrites of Christs death and passion, who became man for our sakes, and humbled himselfe to sustaine the reproch of the crosse, that wee thereby might be saued, and made inheritours of the kingdome of heauen. This faith is required at our hands. And this if we keepe steadfastly in our hearts, there is no doubt but wee shall obtaine saluation at gods hands, as did Abraham, Isahac, and Iacob, of whome the scripture saith, that they beleeued, and it was imputed vnto them for righteousnesse. Was it imputed vnto them onelie? and shall it not be imputed vnto vs also? Yes, if we haue the same faith as they hadde, it shalbe as truely imputed vnto vs for righteousnes, as it was vnto them. For it is one faith that must saue both vs and them, euen a sure and steadfast faith in Christe Iesu, who as ye haue heard, came into the world for

Rom. 10.

Gen. 15.
Rom. 7.

this end, that whoſoeuer beleeue in him, ſhould not
Iohn.3. periſh, but haue life euerlaſting. But here we muſt take heede, that we doe not halt with God through an vnconſtant and wauering faith, but that it bee
Iacob.1. ſtrong & ſteadfaſt to our liues end. He that wauereth (ſaith Saint Iames) is like a waue of the Sea, neither let that man thinke that he ſhal obtaine any thing at Gods hands. Peter comming to Chriſt vpon the water, becauſe he fainted in fayth, was in
Math.14. daunger of drowning. So we, if we begin to wauer or doubt, it is to be feared leaſt we ſhould ſinke as Peter did, not into the water, but into the botomleſſe pit of hell fire. Therefore I ſay vnto you, that we muſt apprehende the merrites of Chriſtes death and paſſion by faith, and that with a ſtrong & ſteadfaſt faith, nothing doubting, but that Chriſt by hys owne oblation, and once offering of himſelfe vppon the croſſe, hath taken away our ſinnes, and hath reſtored vs againe vnto gods fauour, ſo fully and perfectly, that no other ſacrifice for ſinne, ſhall hereafter bee requiſite or needfull in all the world. Thus haue you heard in few wordes, the meane whereby we muſt applie the fruites and merrites of Chriſtes death vnto vs, ſo that it maye worke the ſaluation of our ſoules, namely, a ſure, ſteadfaſt, perfect, and
Num.21. grounded faith. For as al they which beheld ſteadfaſtly the braſen ſerpent, were healed and deliuered
Iohn.3. at the very ſight thereof, from their corporall diſeaſes, and bodily ſtings: euen ſo all they which behold Chriſte crucified, with a true and liuely faith, ſhall vndoutedly be deliuered frō the grieuous wounds of the ſouls, be they neuer ſo deadly or many in number.

ber. Therefore (dearely beloued) if we chaunce at any time throw frailty of the flesh, to fall into sin (as it cannot be chosen, but wee must needes fall often) and if we feel the heauy burden therof to presse our soules, tormenting vs with the feare of death, hel, & damnation, let vs then vse that meane which God hath appointed in his worde, to wit, the meane of faith, which is the onely instrument of saluation now left vnto vs. Let vs steadfastly behold Christ crucified, with the eies of our heart. Let vs onelye trust to bee saued by his death and passion, and to haue our sins clean washed away through his most pretious bloud, that in the end of the world, when he shall come againe to iudge both the quicke and the dead, he may receiue vs into his heauenly kingdom and place vs in the number of his elect and chosen people, ther to be partakers of that immortall and euerlasting life, which he hath purchased vnto vs by vertue of his bloudie woundes: To him therfore, with the father, and the holy ghost, be all honor and glory, world without end. Amen.

An Homily of the resurrection of our Sauiour Iesus Christ.

For Easter daie.

IF euer at any time the greatnes or excellencye of anye matter spirituall or temporal, hath stirred vp your minds to giue diligent eare (good Christian people, and welbeloued in our Lord & sauiour Iesus Christ) I doubt not but that I shall haue

haue you now at this present season most diligent & readie hearers, of the matter which I haue at this time to open vnto you. For I come to declare that great and most comfortable article of our Christian religion and fayth, the resurrection of our Lord Iesus. So great surely is the matter of this Article, and of so great waight and importance, that it was thought worthy to keep our said sauior stil on earth fortie dayes after he was risen from death to life, to the confirmation and stablishement thereof in the hearts of his disciples. So that (as Luke clearelye testifieth in the first chapter of the Acts of the Apostles) hee was conuersant with his disciples by the space of fourtie daies continualye togeather, to the intent hee would in his person, being now glorified, teache and instruct them, which should bee the teachers of other, fully and in moste absolute and perfect wise, the trueth of this most Christian Article, which is the ground and foundation of our whole religion, before hee would ascend vppe to his father into the heauens, there to receiue the glorie of hys most triumphant conquest and victory. Assuredly, so highly comfortable is this article to our consciences, that it is euen the very locke and key of all our Christian religion and faith. If it were not true
1.Cor.15. (sayth the holye Apostle Paule) that Christe rose againe: then our preaching were in vaine, your faith which you haue receiued were but voyde, yee were yet in the daunger of your sinnes. If Christ be not risen againe (sayth the Apostle) then are they in very euill case, and vtterly perished, that bee entered their sleepe in Christ, then are we the most miserable

ble of all men, which haue our hope fixed in Christ, if hee bee yet vnder the power of death, and as yet not restored to his blisse againe. But now is hee risen againe from death (sayth the Apostle Paule) to be the first fruits of them that be a sleepe, to the intent to raise them to euerlasting life againe: Yea if it were not true that Christe is risen againe, then were it neither true that hee is ascended vp to heauen, nor that hee sent downe from heauen vnto vs the holy ghost, nor that he sitteth on the right hande of his heauenlye father, hauing the rule of heauen and earth, raigning (as the Prophet sayeth) from Sea to Sea, nor that he should after this world, be the iudge as wel of the liuing as of the dead, to giue reward to the good, and iudgment to the euil. That these linkes therefore of our fayth should all hang together in steadfast establishment and confirmation, it pleased our Sauiour not straight-way to withdraw his selfe from the bodily presence and sight of his disciples, but he chose out 40. daies, wherin he would declare vnto them, by manifolde and strong arguments & tokens, that he had conquered death, and that he was also truely risen againe to life. He began (saith Luke) at Moses and al the Prophets, & expounded to them the prophecies that were written in all the scriptures of him, to the intent to confirme the trueth of his resurrection, long before spoken of: which he verified in deede, as it is declared very apparantly and manifestly, by his oft appearance to sundry persons at sundry times. First hee sent his aungels to the sepulchre, who did shew vnto certaine women the emptie graue, saying that

Psal. 17.

Luke. 24.

the

the buriall linnen remained therein. And by these
Math.28. signes were these women fully instructed, that hee
was risen againe, and so did they testifie it openly.
After this, Iesus himselfe appeared to Mary Mag-
Iohn.10 dalen, and after that to certaine other women, and
straight afterward he appeared to Peter, then to the
two disciples which were going to Emaus. Hee ap-
1.Cor.15. peared to the disciples also, as they were gathered
Luke.24. together for feare of the Iewes, the doore shut. At ano-
ther time hee was seene at the sea of Tiberias of Pe-
ter and Thomas, and of other disciples, when they
Iohn.21. were fishing. Hee was seene of more then fiue hun-
dred brethren in the mount of Galilie, where Iesus
appointed them to be by his Angell, when hee said,
Behold, he shall go before you into Galilie, there shal
ye see him as hee hath said vnto you. After this hee
appeared vnto Iames, and last of all he was visiblie
Acts.1. seene of all the Apostles, at such time as he was ta-
ken vp into heauen. Thus at sundry times he shew-
ed himselfe after hee was risen againe, to confirme
and stablishe this article. And in these reuelations
sometimes he shewed them his hands, his feet, and
his side, and bad them touch him, that they shoulde
not take him for a ghost or a spirit. Sometime he also
did eate with them, but euer he was talking with
them of the euerlasting kingdome of God, to assure
Luke.24. the trueth of his resurrection. For then hee opened
their vnderstanding, that they might perceiue the
scriptures, and sayd vnto them: Thus it is written
and thus it behooued Christ to suffer, & to rise from
death the thirde day, and that there should be pre-
ched openly in his name, penaunce and remission of
sinnes

sinnes to all the nations of the worlde. Ye see (good Christian people) how necessarie this article of our fayth is, seeing it was prooued of Christ himselfe by such euident reasons & tokens, by so long time and space. Nowe therefore, as our Sauiour was diligent for our comfort and instruction to declare it: so let vs bee as readie in our beliefe to receiue it to our comfort and instruction. As he died not for himself, no more did he rise again for himselfe. He was dead (saith Saint Paule) for our sinnes, and rose againe for our iustification. O most comfortable word, euermore to be borne in remembrance. He died (sayth he) to put away sinne, he rose againe to endowe vs with righteousnesse. His death tooke away sinne and malediction, his death was the ransom of them both, his death destroyed death, and ouercame the diuell, whych had the power of death in his subiection, his death destroyed hell, wyth al the damnation thereof. Thus is death swalowed vp by Christs victorie, thus is hell spoyled for euer. If any man doubt of this victory, let Christes glorious resurrection declare him the thing. If death could not keep Christ vnder his dominion & power, but that hee arose again, it is manifest that his power was ouercom. If death be conquered, then must it folow that sin, wherefore death was appointed as the wages, must be also distroied. If death & sin be banished away, then is the deuils tyrany banished, which had the power of death, & was the author and brewer of sin, and the ruler of hell. If Christ had the victory of thē all by the power of his death, and openly proued it by his most victorious and valiaunt resurrection 1. Cor. 15.

(as

(as it was not possible for his great might to be subdued of them) & then this true, that Christ died for our sinnes, and rose again for our iustification: why may not we, that be his members by true fayth reioyce and boldly saye with the Prophet Osee, and the Apostle Paule, Where is thy darte, O Death? where is thy victorie, O hell? Thanks be vnto God, saye they, which hath giuen vs the victorye by our Lorde Christ Jesus. This mightie conquest of his
1.Reg.17. resurrection, was not onely signified before by dyuers figures of the olde Testament, as by Samson when hee slue the Lyon, out of whose mouth came sweetnes and hony, and as Dauid bare his figure when he deliuered the lamb out of the lions mouth, and when hee ouercame and slew the great Giaunt
Ionas.2. Goliah, and as when Ionas was swallowed vpp in the whales mouth, and cast vp againe on lande aliue: but was also most clearelye prophesied by the Prophets of the olde Testament, and in the new also confirmed by the Apostles. He hath spoyled, saith Saint Paule, rule and power, and all the dominion
Colos.2. of our spirituall enemies. Hee hath made shewe of them openly, and hath triumphed ouer them in hys own person. This is the mighty power of the Lord, whome wee beleeue on. By his death, hath hee wrought for vs this victory, and by his resurrection, hath hee purchased euerlasting life and righteousnesse for vs. It had not bene inough to be deliuered by his death from sinne, except by his resurrection we had bene endewed with righteousnes. And it should not auaile vs to bee deliuered from death, except he had risen againe, to open for vs the gates

of

of heauen, to enter into life euelasting. And there- 1.Pet.1.
fore Sainct Peter thanketh God the father of our Lord Jesus Christ for his abundant mercy, because he hath begotten vs (saith he) vnto a liuely hope by the resurrection of Jesus Christ from death, to inioy an inheritance immortall, that neuer shal perishe, which is laid vp in heauen for them that be kept by the power of God through fayth. Thus hath his resurrection wrought for vs life and righteousnesse. Hee passed through death and hell, to the intent to put vs in good hope, that by his strength wee shall doe the same. He paide the ransome of sinne, that it should not be layed to our charge. He destroyed the deuill and all his tyranny, and openly triumphed ouer him, and tooke away from him all his captiues, and hath raised and set them with himselfe among the heauenly citizens aboue. He died, to destroy the Ephes.2.
rule of the deuill in vs, and hee rose againe, to send downe his holy spirite to rule in our heartes, to endewe vs with perfect righteousnesse. Thus it is true that Dauid song, Veritas de terra orta est, & iustitia de cœlo prospexit. The truth of Gods promise is Psal.84.
in earth to man declared, or from the earth is the euerlasting veritie gods son risen to life, and the true righteousnesse of the holy ghost looking out of hea- Ephes.4.
uen, and in moste liberall larges dealt vpon all the Captiuam duxit captiuitatem.
world. Thus is glory & praise rebounded vpwardes to God aboue, for his mercy and truth. And thus in peace come downe from heauen to men of good and faithful hearts. Thus is mercy and truth, as Dauid Luke.2.
writeth, together mette, thus is peace and righte- Psalme.48.
ousnesse imbracing and kissing eche other. If thou

doubteſt of ſo greate wealth and felicitie that is wrought for thee, O man, call to thy minde that therefore haſt thou receiued into thine own poſſeſſion the euerlaſting veritie our ſauiour Jeſus Chriſt, to confirme to thy conſcience the trueth of all thys matter. Thou haſt receiued him, if in true fayth and repentaunce of heart thou haſt receiued him: If in purpoſe of amendement, thou haſt receiued him for an euerlaſting gage or pledg of thy ſaluation. Thou haſt receiued his body which was once broken, and his bloud which was ſhedde for the remiſſion of thy ſinne. Thou haſt receiued his body, to haue within thee the father, the Sonne, and the holy Ghoſt, for to dwell with thee, to endewe thee with grace, to ſtrengthen thee againſt thine enemies, and to comfort thee with their preſence. Thou haſt receued his body, to endewe thee with euerlaſting righteouſneſſe, to aſſure thee of euerlaſting bliſſe, and life of thy ſoule. For with Chriſte by true faith art thou quickened againe (ſaith Sainct Paule) from death of ſinne, to life of grace, and in hope tranſlated from corporall and euerlaſting death, to the euerlaſting life of glory in heauen, where now thy conuerſation ſhould be, and thy heart and deſire ſet. Doubt not of the trueth of this matter, how great and high ſoeuer theſe thinges be. It becommeth God to do no little deedes, howe impoſſible ſoeuer they ſeeme to thee. Praye to God that thou maieſt haue faith to perceiue this great miſterie of Chriſts reſurrection: that by faith thou maieſt certainly beleeue nothing to be impoſſible with God. Onelie bring thou faith to Chriſtes holy woorde and Sacrament. Let thy repen-

Miſericordia & veritas obuiauerunt ſibi.

Epheſ. 4.

Luke. 18.

repentaunce shewe thy fayth, let thy purpose of amendment and obedience of thy heart to gods law, hereafter declare thy true beleefe. Endeuour thy selfe to say with Sainct Paule: From henceforth our conuersation is in heauen, from whence we look for a Sauiour, euen the Lord Jesus Christ, which shall chaunge our vile bodies, that they may bee fashioned like his glorious body, which he shall doe by the same power whereby hee rose from death, and whereby hee shalbe able to subdue all thinges vnto him selfe. Thus (good Christian people) for asmuch as yee haue heard these so great and excellent benefites of Christes mightie and glorious resurrection, as how that hee hath raunsomed sinne, ouercome the Deuill, death, and hell, and hath victoriously gotten the better hand of them all, to make vs free & safe from them, and knowing that we be by this benefite of his resurrection, risen with him by our faith, vnto life euerlasting, being in full surtie of our hope, that we shall haue our bodies likewise rayled agayne from death, to haue them glorified in immortalitie, and ioyned to his glorious body, hauing in the mean while this holy spirit within our harts as a seale & pledge of our euerlasting inheritance: By whose assistaunce wee be replenished with all righteousnesse, by whose power wee shall be able to subdue all our euill affections, rising agaynst the pleasure of God. These things I say well considered, let vs now in the rest of our life declare our faith that wee haue in this most fruitfull article, by framing our selues thereunto, in rising dayly from sinne, to righteousnesse and holinesse of life. Philip. 4.

2.Pet.2. For what shall it auaile vs (sayth Sainct Peter) to bee escaped and deliuered from the filthinesse of the world, through the knowledge of the Lord and sauior Iesus Christ, if we be intangled agayne therwith, and be ouercome again? Certainly it had bin better (saith he) neuer to haue knowne the way of righteousnes, than after it is knowne and receued, to turne backward againe from the holy commandement of God giuen vnto vs. For so shall the prouerbe haue place in vs, where it is said: The dog is returned to his vomite againe, and the sowe that was washed, to her wallowing in the mire againe. What a shame were it for vs, being thus so clearly and freely washed from our sin, to returne to the filthinesse thereof agayne? What a folie were it, thus endowed wyth righteousnesse, to loose it againe? What madnes were it to loose the inheritance that we be now set in, for the vile and transitorie pleasure of sin: And what an vnkindnesse shoulde it be, where our sauior Christ of his mercy is come to vs, to dwell wythin vs as our ghest, to driue hym from vs, and to banishe hym violently out of our soules, and insteade of hym in whome is all grace and vertue, to receyue the vngratious spirit of the diuell, the founder of all naughtines and mischefe. Howe can wee finde in our heartes to shewe extreme vnkindnesse to Christ, whych hath now so gently called vs to mercie, and offered hym selfe vnto vs, and hee nowe entred wythin vs? Yea, howe dare wee bee so bolde to renounce the presence of the father, the son, and the holie ghost? (For where one is, there is God all whole in maiestie, together,

together with all his power, wisedome, and goodnesse) & feare not I say, the danger and perill of so traiterous a defiaunce and departure? Good Christian brethren and sisters, aduise your selues, consider the dignitie that you be now set in, let not follie loose the thing that grace hath so pretiouslie offered and purchased, let not wilfulnesse and blyndnesse put out so great light that is now shewed vnto you. Onelye take good heartes vnto you, and put vppon you all the armour of God, that yee may stand againste your enemies, which would againe subdue you, and bring you into their thraldome. Remember ye be bought from their vaine conuersation, and that your freedome is purchased neither with golde nor siluer, but with the price of the pretious bloud of that most inocent lamb Jesus Christ, whiche was ordeined to the same purpose before the world was made. But hee was so declared in the latter time of grace, for your sakes whych by hym haue your faith in God, who hath raised hym from death, and hath giuen hym glory, that you should haue your faith & hope toward God. Therefore as you haue hitherto followed the vaine lusts of your minds, and so displeased God, to the danger of our soules: So now, like obedient children thus purified by faith, giue your selues to walk that way which God moueth you to, that ye may receiue the end of your faith, the saluation of your soules. And as yee haue giuen your bodies to vnrighteousnesse, to sin after sin: so now giue your selues to righteousnesse, to be sanctified therein. If ye delight in this article of our faith, that Christ is risen agayne

Ephes. 6.

1. Peter. 1.

1. Peter. 1.

Rom. 6.

from death to life: then followe you the example of
Rom.6. his resurrection, as Saint Paule exhorteth vs, saying: As we bee buried with Christ by our baptisme into death, so let vs daily die to sin, mortifying and killing the euill desires and motions thereof. And as Christ was raised vp from death by the glory of the father, so let vs rise to a new life, and walk continually therein, that we may likewise as naturall children liue a conuersation to moue men to glorifie our
Matth.5. father which is in heauen. If we then be risen with Christ by our fayth to the hope of euerlasting life: let vs rise also with Christ, after his example, to a new life, and leaue our olde. Wee shall then be truly risen, if we seeke for things that bee heauenly, if wee haue our affection on things that be aboue, and not on thinges that bee on the earth. If yee desire to knowe what these earthly thinges bee whiche yee should put off, and what bee the heauenly thinges aboue, that yee should seeke and ensue: Saincte Paul in the epistle to the Colossians declareth, when
Colos.3. hee exhorteth vs thus: Mortifie your earthly members and olde affection of sinne, as fornication, vncleanenesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idolles, for the which thinges, the wrath of God is woont to fall on the children of vnbeleefe, in which thinges once yee walked, when ye liued in them. But now put you also away from you, wrath, fiercenesse, maliciousnesse, cursed speaking, filthy speaking, out of your mouthes. Lie not one to another, that the old man with his works be put of, and the newe bee put on. These be the earthly things which Saint Paule

mooueth you to cast from you, and to pluck your
hartes from them: For in following these, yee de-
clare your selues earthly and worldly. These be the
fruits of the earthly Adam. These should you daylie
kill, by good diligence, in withstanding the desires
of them, that yee might rise to righteousnesse. Let
your affection from henceforth bee set on heauenlye
thinges, sue and search for mercy, kindnesse, meek-
nesse, patience, forbearing one another, and forgy-
uing one another. If anye man haue a quarrell to
another, as Christ forgaue you, euen so doe yee. If
these and suche other heauenly vertues yee ensue in
the residue of your life, yee shall shew plainely that
ye be risen with Christ, and that ye be the heauenly
children of your father in heauen, from whome, as
from the giuer, commeth these graces and gifts. Ye
shall proue by this manner, that your conuersation Iacob.1.
is in heauen, where your hope is: and not on earth,
following the beastly appetites of the flesh. Ye must Philip.3.
consider that ye bee therefore cleansed and renued,
that yee should from henceforth serue God in holy-
nes & righteousnes all the daies of your liues, ỹ ye
may raign with thẽ in euerlasting life. If ye refuse
so great grace, wherto yẽ be called, what other thing
do ye then heap to you damnation more & more, and Luke.12.
so prouoke God to cast his displeasure vnto you, & to
reuenge this mockage of his holy sacraments in so
great abusing of thẽ? apply your selues (good frends)
to line in Christ, ỹ Christ may still line in you, whose
fauour & assistance if ye haue, then haue yee euerla-
sting life already within you, then can nothing hurt
you. Whatsoeuer is hitherto done and committed,

Christ ye see hath offred you pardon, and clearly re-
Iohn. 5. ceiued you to his fauour againe, in full surety wher-
of, yee haue him nowe inhabiting & dwelling with-
in you. Onely shewe your selues thankfull in your
liues, determine with your selues to refuse and a-
uoyd all such things in your conuersations as shuld
Colos. 3. offend his eies of mercy. Endeuour your selues that
way to rise vp again, which way ye fel into the well
or pit of sin. If by your tongue you haue offended,
now therby rise againe, and glorify God therwith,
accustom it to laude and praise the name of God, as
ye haue therewith dishonoured it. And as yee haue
hurt the name of your neighbour, or otherwise hin-
dred him, so now intend to restore it to him againe.
For without restitution, God accepteth not your
Restitution. confession, nor yet your repentance. It is not inough
to forsake euil, except you set your corage to do good.
By what occasion soeuer yee haue offended, turne
Psal. 36. now the occasion to the honouring of God, and pro-
fite of your neighbour. Trueth it is, that sinne is
strong, and affections vnrulie. Harde it is to sub-
due and resist our nature, so corrupt and leauened
with the sower bitternesse of the poyson which we
receiued by the inheritaunce of our olde Father A-
Math. 16. dam. But yet take good courage, sayth our Saui-
our CHRIST, for I haue ouercome the world,
and all other enemies for you. Sinne shall not haue
Rom. 6. power ouer you, for yee bee nowe vnder grace,
sayth Saint Paule. Though your power be weake,
yet Christ is risen againe to strengthen you in your
battaile, his holy spirite shall helpe your infirmities.
Rom. 8. In trust of his mercy, take you in hād to purge this
olde

olde leauen of sin, that corrupteth and soureth the sweetnesse of our life before God, that ye may bee as newe and fresh dowe, void of all sower leauen of wickednesse, so shall ye shew your selues to be sweet bread to God, that he may haue his delight in you. I say kill and offer you vp the worldely and earthly affections of your bodies: For Christ our Easter lambe is offered vppe for vs, to slay the power of sinne, to deliuer vs from the danger therof, and to giue vs example to dye to sinne in our life. As the Iewes did eate their Easter lambe, and kept their feast in remembrãce of their deliuerance out of Egypt: Euen so let vs keepe our Easter feast in the thankefull remembrance of Christs benefits, which he hath pitifully wrought for vs by hys resurrection and passing to hys father, whereby we are deliuered from the captiuitie and thraldome of all our enimies. Let vs in like manner passe ouer the affections of our olde conuersation, that wee may be deliuered from the bondage thereof, and rise with Christ. The Iewes kept their feast in abstaining from leauened bread, by the space of seuen dayes. Let vs christian folke keepe our holie day in spirituall maner, that is, in abstaining, not from materiall leauened bread, but from the olde leauen of sinne, the leauen of maliciousnesse and wickednesse. Let vs cast from vs the leauen of corrupt doctrine, that will infect our soules. Let vs keepe our feast the whole terme of our life, with eating the bread of pureneſſe of godly life, and trueth of Christes doctrine. Thus shall wee declare that Christs gifts and graces haue their effect in vs, and

1.Cor.5.

Exod.7.

that we haue the right beliefe and knowledg of his holy resurrection: where truly if we apply our faith to the vertue thereof in our life, and conforme vs to the example and signification meant therby, we shall be sure to rise hereafter to euerlasting glory, by the goodnesse and mercy of our Lorde Iesus Christ, to whom with the father and the holy ghost, be all glorie, thankesgiuing, and prayse, in infinita seculorum secula. Amen.

An Homily of the worthie receiuing and reuerent esteeming of the Sacrament of the body and blood of Christ.

THe great loue of our Sauiour Christ towards mankind (good christian people) doth not onelie appeare in that deare bought benefite of our redemption and saluation by his death and passion, but also in that hee so kindly prouided, that the same most merciful worke might be had in continual remembrance, to take some place in vs, and not be frustrate of his end and purpose. For as tender parents are not content to procure for their children costly possessions and inheritance, but take order that the same may bee conserued and come to their vse: So our Lord and Sauior thought it not sufficient to purchase for vs his fathers fauor againe (which is that deepe fountaine of all goodnesse and eternall life) but also inuented the waies most wisely, whereby

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by they might redound to our commoditie and profit. Amongest the whych meanes, is the publique celebration of the memorie of his precious death at the Lords table. Which although it seeme of small vertue to some, yet being rightly done by the faithfull, it doth not only help their weaknesse (who be by their poisoned nature readier to remember iniuries than benefits) but strengtheneth and comforteth their inward man wyth peace and gladnesse, & maketh them thankfull to their redeemer, wyth diligent care and godly conuersation. And as of olde tyme God decreed his wonderous benefites of the deliuerance of his people, to be kept in memorie by the eating of the passouer, with his rites and ceremonies: so our louing sauior hath ordeined and established the remembrance of his great mercy expressed in his passion, in the institution of his heauenlie supper, where euery one of vs must be ghests, and not gazers, eaters, & not lookers, feeding our selues and not hiring other to feede for vs, that wee may liue by our own meat, and not to perish for hunger, whiles other deuoure all. To this his commaundement forceth vs, saying: Do ye this, drinke ye al of this. To this his promise inticeth, This is my body which is giuen for you, this is my bloud whych is shed for you. So then of necessitie we must be our selues partakers of this table, and not beholders of other: So wee must addresse our selues to frequent the same in reuerent and due manner, least as phisike prouided for the bodie, being misused, more hurteth than profiteth: so this comfortable medicine of the soule vndecently receiued, tendeth

Exod. 12.

Matth. 26. 1. Cor. 11.

Luke. 11. 1. Cor. 6. Matth. 26.

to our greater harme and sorrow. And S. Paule
1.Cor.11. sayth: Hee that eateth and drinketh unworthily,
eateth and drinketh his owne damnation. Wherfore, that it be not said to vs, as it was to the ghest
Matth.22. of that great supper, Friend, how camest thou in, not
having the marriage garment? And that wee may
1.Cor.11. fruitfully vse Saint Paules counsell, Let a man
proove himselfe, and so eate of that bread, and drink
of that cup: We must certainly knowe, that three
things be requisite in him which woulde seemely,
as becommeth suche high mysteries, resorte to the
Lordes table. That is: First, a right and a wor-
thy estimation and understanding of this mysterie.
Secondly, to come in a sure faith. And thirdly,
to haue newnes or pureneſſe of life to succeede the
receiuing of the same.

But before al other thinges, thys we must be sure
of especially, that this supper be in suche wise done
and ministred, as our Lorde and Sauior did, and
commaunded to be done, as his holie apostles vsed
it: and the good fathers in the primitiue church fre-
quented it. For (as that worthy man Saint Am-
brose sayth) he is unworthie of the Lord that other-
wise doth celebrate that mysterie than it was deliv-
ered by him. Neither can he be deuout, that other-
wise doth presume thā it was giuen by the author.
We must then take heede, least of the memorie, it
bee made a sacrifice, least of a communion, it bee
made a priuate eating, least of two parts, we haue
but one, least applyeng it for the dead, we lose the
fruit that be aliue. Let vs rather in these matters
followe the aduise of Cyprian in the like cases, that

is, cleaue fast to the first beginning, holde fast the Lordes tradition, do that in the Lords commemoration which he himselfe did, he himselfe commanded, and his Apostles confirmed. This caution or foresight if we vse, then may we see to those things that be requisite in the worthy receiuer, whereof this was the first, that we haue a right vnderstanding of the thing it selfe. As concerning whiche thing, this we may assuredly perswade our selues, that the ignorant man can neither worthily esteem nor effectually vse those maruelous graces and benefits offered and exhibited in that supper: but eyther will lightly regard them, to no small offence, or vtterly condemne them, to hys vtter destruction. So that by hys negligẽce he deserueth the plagues of God to fall vpon him, and by contempt he deserueth euerlasting perdition. To auoyde then these harmes, vse the aduise of the wise man, who willeth thee when thou sittest at an earthly kings table, to take diligent heede what things are set before thee. So now much more at the king of kings table, thou must carefully search and knowe what dainties are prouided for thy soule, whither thou art come, not to feede thy senses and belly to corruption, but thy inward man to immortalitie and life, nor to consider the earthly creaturs which thou seest, but the heauenly graces whych thy faith beholdeth. For this table is not (saith Chrysostome) for chattering Jayes but for Eagles, who flee thither where the dead body lieth. And if this aduertisement of man can not perswade vs to resorte to the Lords table with vnderstanding: see the coun- Prou. 23.

sell

tell of God in the like matter, who charged his people to teach their posteritie, not onely the rites and ceremonies of the passouer, but the cause and ende therof: Whence we may learne that both more perfect knowledge is required at this tyme at our handes, and that the ignorant can not wyth fruit and profit exercise hymselfe in the Lordes Sacraments. But to come nigher to the matter: Saint Paule blaming the Corinthians for the prophaning of the Lordes supper, concludeth that ignorance both of the thing it selfe, and the signification therof, was the cause of their abuse: for they came thither vnreuerently, not discerning the Lordes body. Ought not we then by the monition of the wise man, by the wisdom of God, by the fearful example of the Corinthians, to take aduised heede, that wee thrust not our selues to this table, wyth rude and vnreuerent ignorance, the smart whereof Christs church hath rued and lamented these many dayes and yeares? For what hath beene the cause of the ruine of Gods religion, but the ignorance hereof? What hath beene the cause of this grose idolatrie, but the ignorance hereof? what hath bene the cause of this mummish massing, but the ignorance hereof? Yea, what hath beene, and what is at this day the cause of this want of loue and charitie, but the ignorance hereof? Let vs therefore so trauel to vnderstand the Lordes supper, that wee be no cause of the decay of Gods worship, of no idolatrie, of no dumme massing, of no hate and malice, so may we the boldlier haue accesse thither to our cõfort. Neither neede we to thinke that such exact knowledge

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is required of euery man, that he be able to dilcuſſe all high pointes in the doctrine thereof: But thus much we muſt be ſure to holde, that in the ſupper of the Lord, there is no baine ceremonie, no bare ſigne, no vntrue figure of a thing abſent: But (as the ſcripture ſaith) the table of the Lorde, the bread and cup of the Lord, the memorie of Chriſt, the annuntiation of his death, yea the communion of the body & blood of the Lord, in a maruelous incorporation, which by the operatiõ of the holy ghoſt (the very bond of our coniunction with Chriſt) is through faith wrought in the ſoules of the faithfull, wherby not onely their ſoules liue to eternall life, but they ſurely truſt to winne to their bodies a reſurrection to immortalitie. The true vnderſtanding of this fruition and vnion, which is the body and the head betwixt the true beleeuers and Chriſt, the ancient catholike fathers, both perceiuing themſelues, and commending to their people, were not afraide to call this ſupper, ſome of them, the ſalue of immortalitie and ſouereigne preſeruatiue againſt death, other, a deificall communion, other, the ſweet dainties of our Sauior, the pledge of eternall health, the defence of fayth, the hope of the reſurrection, other, the foode of immortalitie, the healthfull grace, and the conſeruatorie to euerlaſting lyfe. All which ſayengs both of the holie Scripture and godlie men, truely attributed vnto this celeſtiall banquet and feaſt, if wee woulde often call vnto minde, O howe woulde they inflame our hearts to deſyre the participation of theſe myſteries, and oftentymes for to couet after this bread,

Acts 1.

Matth. 26.

1. Cor. 11.

Irenæ. lib. 4. cap. 34.
Igna. Epi. ad Ephe.
Dionyſi.
Origen.
Optat.
Cyprian De cœna Domini.
Athanaſ. de peccat. in ſpirit. ſanct.

continu-

continually to thirst for this foode? Not as specially regarding the terrene and earthly creaturs whych remaine: but alwaies holding fast, and cleauing by faith to the rocke whence we may sucke the sweetnesse of euerlasting saluation? And to be breefe, thus much more the faithfull see, heare, and know the fauorable mercies of God sealed, the satisfaction by Christ toward vs confirmed, and the remission of sinne established. Here they may feele wrought the tranquillitie of conscience, the increase of faith, the strengthening of hope, the large spreading abrode of brotherly kindnesse, wyth many other sundrie graces of God. The tast whereof they can not attaine vnto, who be drowned in the deepe durtie lake of blindnesse and ignorance. From the which (O beloued) wash your selues wyth the liuing waters of Gods worde, whence you may perceiue and know, both the spiritual foode of thys costly supper, and the happy trustings and effectes that the same doth bring wyth it.

Now it followeth to haue with this knowledge a sure and constant faith, not onelye that the death of Christ is auailable for the redemption of all the world, for the remission of sinnes, and reconciliation with God the father, but also that he hath made vpon his crosse a full and sufficient sacrifice for thee, a perfect clensing of thy sins, so that thou acknowledgest no other sauior, redeemer, mediator, aduocate, intercessor, but Christ only, and that thou maiest say with the Apostle, that hee loued thee, and gaue him selfe for thee. For this is to sticke fast to Christs promise made in hys institution, to make

Christ

Christ thine owne, and to applicate hys merites vnto thy selfe. Herein thou needest no other mans helpe, no other sacrifice or oblation, no sacrificing priest, no masse, no meanes established by mans inuention. That faith is a necessarie instrument in al these holy ceremonies, wee may thus assure our selues, for that as S. Paul saith, without faith it is vnpossible to please God. When a great number of the Israelits were ouerthrowne in the wildernes, Moses, Aaron, & Phinees did eate Manna, and pleased God, for that they vnderstoode (saith S. Augustine) the visible meat spiritually. Spiritually they hungred it, spiritually they tasted it, that they might be spiritually satisfied. And truely as the bodily meat cannot feede the outward man, vnlesse it be let into a stomacke to be digested, whych is healthsome and sounde: No more can the inward man be fed, except his meat be receiued into his soule and heart, sound and whole in faith. Therefore (sayth Cyprian) when we do these things, we neede not to whet our teeth: but with sincere faith we breake & diuide that whole bread. It is wel known that the meat we seek for in this supper, is spirituall foode, the nourishment of our soule, a heauenly refection, and not earthly, an inuisible meat, and not bodily, a ghostly substance, and not carnall, so that to think that without faith wee may inioy the eating and drinking thereof, or that that is the fruition of it, is but to dreame a grose carnall feeding, basely obiecting and binding our selues vnto the elements and creatures: whereas by the aduise of the counsell of Nicene, we ought to lift vp our minds by fayth, & leauing

Hebr. 11.

In Iohan. Hom. 6.

De cœna Domini.

Concilium Nicen.

leauing these inferior & earthly things, there seeke it, where the sunne of righteousnesse euer shineth. Take then thys lesson (O thou that art desirous of this table) of Emissenus a godlie father, that when thou goest vp to the reuerent communion, to be satisfied wyth spirituall meats, thou looke vp wyth faith vpon the holy body and blood of thy god, thou maruell wyth reuerence, thou touch it wyth the minde, thou receiue it with the hande of thy heart, and thou take it fully wyth thy inward man.

Euseb. Emiss Serm. de Eucha.

Thus wee see (beloued) that resorting to this table, we must plucke vp all the roots of infidelitie, al distrust in Gods promises, that we make our selues liuing members of Christes body. For the vnbeleeuers and faithlesse cannot feede vpon that precious body: whereas the faithfull haue their life, their abiding in him, their vnion, and as it were their incorporation with him. Wherefore let vs proue and try our selues vnfeinedly, without flattering our selues, whether we be plants of the fruitful Olive, liuing branches of the true vine, members indeede of Christs mysticall body, whether God hath purified our harts by faith, to the syncere acknowledging of his gospell, and imbracing of his mercies in Christ Jesu, so that at this his table we receiue not onely the outward Sacrament, but the spirituall thing also, not the figure, but the truth, not the shadow onely, but the body, not to death, but to life, not to destruction, but to saluation: which God grant vs to do through the merits of our Lorde and Saniour, to whome be all honour and glorie for euer, Amen.

The

The second part of the Homelie of the worthie receiuing and reuerent estéeming of the Sacrament of the body and bloud of Christe.

IN the Homelie of late rehearsed vnto you, ye haue heard (good people) why it pleased our sauior Christ to institute that heauenly memorie of hys death and passion, and that euery one of vs ought to celebrate the same at this table, in our owne persons, and not by other. You haue heard also with what estimation & knowledge of so high misteries, wee ought to resort thither. You haue heard with what constant faith wee should cloth & decke our selues, that we might be fitte and decent partakers of that celestiall foode.

Now followeth the third thing necessary in him ỹ would not eat of this bread, nor drink of this cup vnworthely, which is, newnes of life, & godlines of conuersation. For newnes of life, as fruits of faith are required in the partakers of this table: we may learne by the eating of the typicall lambe, wherunto no man was admitted, but he that was a Iewe, that was circumcised, that was before sanctified. Yea, Saincte Paule testifieth, that although the people were partakers of ỹ sacraments vnder Moses, yet for that some of them were still worshippers of images, whoremongers, tempters of Christ, murmurers, and coueting after euil things: God ouerthrew those in the wildernesse, and that for our example, that is, that we christians should take heede wee resort vnto our Sacraments wyth holinesse 1. Cor. 10.

of life, not truſting in the outward receyuing of them, and infected wyth corrupt and vncharitable maners. For this ſentence of GOD muſt alwayes be iuſtified: I will haue mercie and not ſacrifice. Wherefore (ſaith Baſill) it behoueth hym that commeth to the bodye and blood of Chriſt, in commemoration of him that died and roſe againe, not onely to be pure from all filthineſſe of the fleſhe and ſpirit, leaſt he eate and drinke to his owne condemnation: but alſo to ſhew out euidently, a memory of him that died and roſe againe for vs, in this point, that he be mortified to ſin and the worlde, to liue now to God in Chriſt Jeſu our Lord. So then we muſt ſhewe outward teſtimonie, in following the ſignification of Chriſtes death, amongeſt the which this is not eſteemed leaſt, to render thankes to almighty God for all his benefites, briefly compriſed in the death, paſſion, and reſurrection of hys dearely beloued ſonne. The which thing, bycauſe we ought chiefly at this table to ſolẽnize, the godly fathers named it Euchariſtia, that is, thankſgiuing. As if they ſhoulde haue ſayde, Now aboue all other times yee ought to laud and praiſe God. Now may you beholde the matter, the cauſe, the beginning, and the end of al thankſgiuing. Now if you ſlacke, ye ſhew your ſelues moſt vnthankful, and that no other benefit can euer ſtir you to thank God, who ſo litle regard here ſo many, ſo wonderful, and ſo profitable benefites. Seing then that the name and thing it ſelf doth monish vs of thanks, let vs (as S. Paul ſaith) offer alwaies to God, the hoſt or ſacrifice of praiſe by Chriſt, that is, the fruit of the lippes which

De Bap. lib. 1. cap. 3.

Heb. 13.

which confesse his name. For as Dauid singeth: He that offereth to God thankes and praise, hono- Psal. 50.
reth hym. But how few be there of thankfull per- Luke. 17.
sons in comparison to the vnthankfull? Loe tenne lepers in the gospell were healed, and but one one- ly returned to giue thanks for hys health. Yea hap- py it were, if among forty communicants, we could see two vnfainedly giue thankes. So vnkind we be, so obliuious we be, so prowde beggars wee be, that partly wee care not for our owne commoditie, partly we knowe not our duty to God, and chieflie we will not confesse all that wee receiue. Yea, and if we be forced by Gods power to do it: yet we han- dle it so coldely, so drily, that our lippes praise him, but our harts dispraise him, our tongs blesse him, but our life curseth hym, our words worship hym, but our workes dishonour hym. O let vs therefore learn to giue God here thanks aright, and so to ag- nise his exceeding graces powred vpō vs, that they being shut vp in the treasure house of our heart, may in due time and season in our life and conuersation, appeare to the glorifieng of his holy name. Further- more, for newnesse of life, it is to be noted that S. Paul wryteth: that wee being many, are one bread and one body: for al be partakers of one bread. De- claring thereby, not onelye our communion wyth Christ; but that vnitie also, wherin they that eate at this table, shoulde be knit togyther. For by dis- sension, vaine-glorie, ambition, strife, enuieng, con- tempt, hatred, or malice, they shoulde not be disse- uered: but so ioyned by the bonde of loue, in one mystical body, as the cornes of that bread in one

loafe. In respect of which straight knot of charitie, the true christians in the tender tyme of Christes church, called this supper loue. As if they should say, none ought to sit down there, that were out of loue and charitie, who bare grudge and vengeance in his heart, who also did not professe hys kinde affection by some charitable releefe, for some part of the congregation. And this was their practise. O heauenly banquet then so vsed. O godlye ghests, who so esteemed this feast. But O wretched creatures that we be at these days, who be without reconciliation of our brethren whome wee haue offended, wythout satisfieng them whom we haue caused to fall, wythout any kind of thought or compassion toward them whome wee might easily releeue, wythout any conscience of slander, disdaine, misreport, diuision, rancor, or inward bitternesse. Yea, being accombred wyth the cloked hatred of Caine, wyth the long couered malice of Esau, wyth the dissembled falshood of Ioab, dare ye presume to come vp to these sacred and featefull mysteries? O man, whither rushest thou vnaduisedly? It is a table of peace, and thou art ready to fight. It is a table of singlenesse, and thou art imagining mischefe. It is a table of quietnesse, and thou art giuen to debate. It is a table of pity, and thou art vnmercifull. Doest thou neither feare GOD the maker of this feast? nor reuerence his Christ the refection & meat? nor regardest his spouse his welbeloued ghest? nor weyest thine owne conscience, which is sometime thine inward accuser? Wherefore (O man) tender thine owne saluation, examin & try thy good will & loue

Genes. 4.
Genes. 27.
2 Sam. 3.

loue towards the children of God, the members of Christ, the heires of the heauenly heritage: yea, towardes the image of God, the excellent creature thine owne soule. If thou haue offended, nowe be reconciled. If thou haue caused any to stumble in the way of God, now set them vp againe. If thou haue disquieted thy brother, now pacifie hym. If thou haue wronged him, now releeue him. If thou haue defrauded him, now restore to him. If thou haue noryshed spite, nowe imbrace friendship. If thou haue fostred hatred and malice, nowe openly shewe thy loue and charitie, yea be prest and ready to procure thy neighbors health of soule, wealth, commoditie, and pleasures, as thine own. Deserue not the heauy and dreadful burden of Gods displesure for thy euil will toward thy neighbor, so vnreuerently to approch to this table of the Lord. Last of all, as there is here the mysterie of peace, & the sacrament of christian societie, wherby we vnderstand what syncere loue ought to be betweene the true communicants: So heere be the tokens of pureneſſe and innocencie of life, whereby we may perceyue that we ought to purge our owne soule from all vncleanneſſe, iniquitie, and wickednes, least when we receiue the mysticall bread (as Origen sayth) wee eate it in an vncleane place, that is, in a soule defiled and polluted wyth sinne. In Moses lawe, the man that did eate of the sacrifice of thanksgiuing, wyth his vncleanneſſe vpon him, should be destroyed from his people. And shall wee thinke that the wicked and sinfull person shall be excusable at the table of the Lorde? nowe both

Chryſoſt ad popu. Aut. Homil. 6.

In Leuit. cap. 23. 1. Cor. 11. Luke 17. Homil. 14.

reade in Saint Paule, that the church of Corinth was scourged of the Lorde, for misusing the Lords supper, and wee may plainely see Christes church these many yeares miserably vexed and oppressed, for the horrible prophanation of the same. Wherefore let vs all vniuersall and singulat, beholde our owne manners and liues, to amend them. Yea now at the least, let vs call our selues to an accoũt, that it may greeue vs of our former euill conuersation, that we may hate sinne, that we may sorrow and mourne for our offences, that wee may wyth teares powre them out before God, that wee may wyth sure trust desire and craue the salue of hys mercy, bought and purchased wyth the bloude of his dearely beloued son Iesus Christ, to heale our deadly wounds wythall. For surely, if wee do not wyth earnest repentance cleanse the filthy stomacke of our soule, it must needes come to passe, that as wholsome meat receiued into a rawe stomacke corrupteth and marreth all, and is the cause of further sicknesse: so shal we eate this wholesome bread, and drink this cup to our eternal destruction. Thus we and not other, must throughly examine, & not lightly looke ouer our selues, not other men, our owne conscience, not other mens liues, which wee ought to do vprightly, truly, and wyth iust correction. O (saith Chrysostome) let no Iudas resort to this table, let no couetous person approch. If any be a disciple let him be present. For Christ saith, With my disciples I make my passeouer. Why cried ỹ deacon in ỹ primitiue church, if any be holy, let him draw neere? Why did they celebrate these mysteries, the quiet

Chryso ſt. ad popu Ant. Homil. 6.

Ad popu. Ant. Homil. 6 Matth. 26.

doze being shut? why were the publique penitents & learners in religion commanded at this time to auoyd? was it not because this table receiued no vnholy, vnclean, or sinfull guests? wherfore if seruants dare no presume to an earthly maisters table whom they haue offended: Let vs take heede we come not with our sins vnexamined, into this presence of our Lord & iudge. If they be worthy blame which kisse the Princes hand with a filthy hand and vncleane mouth: shalt thou be blameles which with a stincking soule, ful of couetousnes, fornication, drunkennes, pride, full of wretched cogitations & thoughts, doest breath out iniquitie and vncleanenesse on the head and cup of the Lord? Thus haue you heard how you should come reuerently and decently to the table of the Lord, hauing the knowledge out of hys word, of the thing it selfe, & the fruites therof, bringing a true & constant faith, the root and welspring of all newnes of life, as well in praising God and louing our neighbour, as purging our own conscience from filthines. So that neither the igorance of the thing shall cause vs to cõtemn it, nor vnfaithfulnes make vs boyd of fruit, nor sin and iniquitie procure vs gods plagues: but shall by faith, in knowledge and amendment of life in faith, be here so vnited to Christ our head in his misteries, to our comfort, that after wee shall haue full fruition of him in deede, to our euerlasting ioy and eternall life, to the which hee bring vs, that died for vs & redeemed vs, Iesus Christ the righteous, to whome with the father and the holy ghost, one true and eternall God, be all praise, honour, and dominion for euer, Amen. Epilog.

An Homilie concerning the comming downe of the holy ghost, and the many-*folde giftes of the same.*

For Whitsunday.

BEfore we come to the declaration of the greate and manifolde giftes of the holy Ghost, wherewith the church of God hath bin euermore replenished, it shal first bee needfull, briefly to expounde vnto you, whereof this feast of Penticost or Whitsuntide had his first beginning. You shall therefore vnderstand, that the feast of Penticost, was alwaies kept the fiftieth day after Easter, a great and solemne feast among the Iewes, wherein they did celebrate the memorial of their deliuerance out of Ægypt, and also the memoriall of the publishing of the law, which was giuen vnto them in the mount Sinai vpon that day. It was first ordeined and commaunded to be kept holy, not by any mortall man, but by the mouth of the Lord himselfe, as we reade in Leuit. 23. and Deut. 16. The place appointed for the obseruation therof, was Hierusalem, where was great recourse of people from all partes of the world, as maye well appeare in the second Chapter of the Acts, wherein mention is made of Parthians, Medes, Elamites, inhabitours of Mesopotamia, inhabitours of Iurie, Capadocia, Pontus, Asia, Phrygia, Pamphilia, and diuers other such places, whereby we may also partly gather, what great and royall solemnitye was commonly vsed at that feast. Now as this was giuen

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in commandment to the Jews in the old law, so did our sauiour Christ, as it were, confirme the same in the time of the gospel, ordeining (after a sort) a new penticost for his disciples, namly whē he sent down the holy ghost visibly in the forme of cloven tongues like fire, & gaue thē power to speak in such sort, that euerye one might heare them, and also vnderstand them in his own language. Which miracle, that it might be had in perpetuall remēbrance, the Church hath thought good to solemnize & keep holy this day, commonly called Whitsunday. And here is to be noted, that as the law was giuen to the Jewes in the mount Sinai, the fiftith day after Easter: so was the preaching of the gospell, through the mighty power of the holy ghost, giuen to the Apostles in the mount Sion, the fiftieth day after Easter. 1. Cor. 10.

And hereof this feast hath his name, to be called Penticost, euen of the number of the daies: for (as Sainct Luke writeth in the Actes of the Apostles) when fifty dayes were come to an ende, the Disciples beeing altogeather with one accorde in one place, the holye Ghost came sodaynelie amongest them, and sate vppon eache of them, like as it had bene cloven tongues of fire. Which thing was vndoutedly done to teach the Apostles & al other men, that it is he that giueth eloquence & vtterance in preching the gospel, that it is he which opneth ỹ mouth to declare the mighty workes of God, that it is hee which engendreth a burning zeale towards Gods worde, and giueth all men a tongue, yea a fierie tong, so that they may boldely & cheerefully professe the truth in ỹ face of the whole world, as Esay was

indued with this spirite. The Lorde (saieth Esaye)
Esay.50. gaue mee a learned and a skilfull tongue, so that I might know to rayse vp them, that are fallen, with the word. The Prophet Dauid cryeth to haue this gift, saying: Open thou my lippes, O Lord, and my
Psalme.50. mouth shall shew forth thy prayse. For our Sauior Christ also in the Gospell sayeth to his disciples: It
Math.10. is not you that speake, but the spirite of your father which is within you. All which testimonies of holy scripture, doe sufficiently declare, that the misterie in the tongues, betokeneth the preaching of the Gospell, and the open confession of the Christian fayth, in all them that are possessed with the holye Ghost. So that if any man be a dumbe Christian, not professing his faith openly, but cloaking and colouring himselfe for feare of daunger in time to come, he giueth men occasion, iustly, and with good conscience to dout, least he haue not the grace of the holy ghost within him, because he is tongue tied, and doth not speake. Thus then haue ye heard the first institution of the feast of Penticost or whitsuntide, aswel in the old law, among the Iewes, as also in the time of the Gosell among the Christians.

Now let vs consider what the holy ghost is, and howe consequentlye hee worketh his miraculous workes towardes mankinde. The holye ghost is a spirituall and diuine substaunce, the third person in the deity, distinct from the father and the sonne, and yet proceeding from them both, which thing to bee true, both the Creede of Athanasius beareth witnes, and may be also easily prooued by most plaine testimonies of Gods holy woorde. When Christe was

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baptized of Iohn in the riuer Iordaine, wee read that the holy ghost came down in fourme of a Doue, and that the father thundered from heauen, saying: this is my deare and welbeloued sonne in whome I am well pleased. Where note three diuers and distinct persons, the Father, the sonne, and the holy ghost, which all notwithstanding are not three Gods, but one God. Likewise when Christe did institute and ordayne the Sacrament of Baptisme, hee sent his disciples into the whol world, willing them to baptize all nations, in the name of the father, the sonne, and the holy ghost. And in another place hee sayeth: I will pray vnto my father, and he shall giue you another comforter. Againe, when the comforter shal come, whom I will send from my father. &c. These and such other places of the new Testament, do so plainelye and euidentlye confirme the distinction of the holy ghost, from the other persons in the trinity, that no man possiblie can doubt thereof, vnlesse hee wil blaspheme the euerlasting truth of Gods word. As for his proper nature and substaunce, it is altogether one with God the father, and God the sonne, that is to say, spirituall, eternall, vncreated, incomprehensible, almightie, to be short, he is euen God and Lorde euerlasting. Therefore hee is called the spirite of the father, therefore he is sayd to proceede from the father, and the sonne, and therfore he was equallye ioyned with them in the commission that the Apostles had to baptize all nations. But that this may appear more sensibly to the eies of all men, it shalbe requisite to come to the other part, namely, to the wonderful & heuenly works of the holy ghost, which

Math. 3.

Math. 28.

Iohn. 4.

Iohn. 2.

which plainely declare vnto the world his mighty and deuine power. First it is euident, that hee did wonderfullye gouerne and directe the heartes of the Patriarches, and Prophetes in olde time, illuminating their mindes with the knowledge of the true Messias, and giuing them vtteraunce to prophesie of thinges that shoulde come to passe long time after. For as Sainct Peter witnesseth, the prophesie came not in olde time by the will of man: but the holy men of God spake, as they were moued inwardly by the holy Ghost. And of Zachary the high Priest, it is sayd in the Gospell, that hee being full of the holy Ghost, prophisied and praysed GOD. So did also Simeon, Anna, Marie, and diuers other, to the greate woonder and admiration of all men. Moreouer was not the holy ghost a mightie worker in the Conception and the Natiuitie of Christe our Sauiour? Sainct Mathew sayeth, that the blessed Virgine was found with child of the holy ghost, before Ioseph and she came together. And the Angell Gabriell did expresslye tell her that it shoulde come to passe, saying: The holy ghost shall come vpon thee, and the power of the moste high shall ouershadowe thee. A marueilous matter, that a woman shoulde conceiue and beare a child, without the knowledge of man. But where the holy ghost worketh, ther nothing is vnpossible, as may further also appeare by the inwarde regeneration & sanctification of mankinde. When Christ sayde to Nicodemus, vnlesse a man bee borne anewe, of water and the spirite, hee can not enter into the kingdome of GOD: hee was greatlye amazed in his minde, and began

2. Pet. 1.

Luke. 1.

Math. 1.

Luke. 1.

ganne to reason with Christ, demaunding howe a man might bee borne which was olde? Can he enter (sayth he) into his mothers wombe againe, and so bee borne anewe? Beholde a liuelye paterne of a fleshly and carnall man. Hee had little or no intelligence of the holy ghost, and therfore he goeth bluntly to worke, & asketh how this thing were possible to be true. Whereas otherwise, if hee hadde knowen the great power of the holy Ghoste in this behalfe, that it is hee which inwardly worketh the regeneration and new birth of mankinde, he would neuer haue marueiled at Christs wordes, but would haue rather taken occasion thereby to praise and glorifie GOD. For as there are three seuerall and sundry persons in the deitie: So haue they three seuerall and sundry offices proper vnto each of them. Iohn. 3.

The Father to creat, the Sonne to redeeme, the holy Ghoste to sanctifie and regenerate. Whereof the last, the more it is hid from our vnderstanding, the more it ought to moue all men to woonder at the secreate and mightie working of Gods holye spirite which is within vs. For it is the holy Ghost, and no other thing, that doth quicken the minds of men, stirring vppe good and godly motions in their heartes, which are agreeable to the will and commaundement of God, suche as otherwise of their owne crooked and peruerse nature they should neuer haue. That which is borne of the flesh (sayeth Christ) is flesh, and that which is borne of the spirit is spirit. As who should say: Man of his owne nature is fleshly & carnall, corrupt and naught, sinfull and disobedient to GOD, without any sparke of Iohn. 3.

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goodneſſe in him, without anye vertuous or Godly motion, onely giuen to euill thoughtes and wicked deedes. As for the workes of the ſpirite, the fruits of fayth, charitable and godlie motions, if yee haue any at all in him, they proceed only of the holy ghoſt, who onely is the worker of our ſanctification, and
1.Sam.17. maketh vs new men in Chriſt Jeſu. Did not gods holy ſpirite miraculouſly worke in the child Dauid, when of a poore sheapeheard, hee became a princelike Prophete? Did not Gods holy ſpirite miraculouſly worke in Mathew, ſitting at the receit of cuſtome, when of a proude Publicane hee became an humble and lowly Euangeliſt? And who can chuſe but marueile, to conſider, that Peter ſhould become of a ſimple fiſher, a chiefe and mightie Apoſtle? Paul of a cruell and bloudie perſecutour, a faithfull diſciple of Chriſt, to teache the Gentiles. Suche is the power of the holy ghoſt, to regenerate men, and as it were to bring them forth a new, ſo that they ſhall be nothing like the men that they were before. Neither doeth hee thinke it ſufficient inwardly to worke the ſpirituall and new birth of man, vnleſſe he doe alſo dwell and abide in him. Knowe ye not (ſayeth
1.Cor.3. Sainct Paule) that yee are the temple of GOD, and that his ſpirite dwelleth in you? Know yee not that your bodies are the temples of the holy ghoſte,
1.Cor.3. which is within you? Againe he ſayeth: You are not in the fleſhe, but in the ſpirite. For why? The
Rom.6. ſpirite of God dwelleth in you. To this agreeth the doctrine of Saint Iohn, writing on this wiſe: The
1.Iohn.2. annointing which ye haue receiued (he meaneth of the holy ghoſt) dwelleth in you. And the doctrine of

Peter

Peter sayeth the same, who hath these wordes: The spirite of glorie, and of God, resteth vpponyou. O what comfort is this to the hearte of a true Christian, to thinke that the holy ghoste dwelleth within him? If God be with vs (as the Apostle saith) who can be against vs? O but howe shall I knowe that the holy ghost is within mee, some man perchaunce will say? forsooth, as the tree is knowen by his fruit so is also the holy ghost. The fruits of the holy ghost (according to the minde of Saint Paule) are these, Loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meeknesse, temperance, &c. Contrariwise, the deedes of the flesh, are these: adultery, fornication, vncleanenesse, wantonnesse, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresie, enuie, murder, drunkennesse, gluttonie, and such like. 1. Pet. 4. Rom. 5. Gala. 5.

Here is now that glasse, wherein thou must beholde thy selfe, and discerne whether thou haue the holie Ghost within thee, or the spirite of the flesh. If thou see that thy workes bee vertuous and good, consonant to the prescript rule of Gods word, sauouring and tasting not of the flesh, but of the spirit, then assure thy selfe ỹ thou art endued with the holy ghost: Otherwise in thinking well of thy self, thou doest nothing else but deceiue thy selfe. The holy ghost doeth alwayes declare him selfe by hys fruitfull and gracious giftes, namely, by the word of wisedome, by the word of knowledge, which is the vnderstanding of the scriptures by faith in doing of miracles, by healing thē that are diseased, by prophesy, which is the declaratiō of gods misteries, 1. Cor. 12.

by discerning of spirites, diuersities of tongues, interpretation of tongues, and so forth. All whyche giftes, as they proceede from one spirite, and are seuerally giuen to man according to the measurable distribution of the holy ghost: Euen so do they bring men, and not without good cause, into a wonderfull admiration of Gods deuine power. Who will not meruaile at that which is written in the Actes of the Apostles, to hear their bolde confession before the counsel at Hierusalem? And to consider that they went away with ioy and gladnesse, reioycing that they were counted worthie to suffer rebukes and checks for the name and faith of Christ Jesus? This was the mightie worke of the holy Ghoste, who because hee giueth patience and ioyfulnes of heart in temptation and affliction, hath therefore worthilye obtained this name in holy Scripture, to be called a comforter. Who will not also meruaile to reade the learned and heauenly Sermons of Peter, & the disciples, cõsidering that they were neuer brought vp in schoole of learning, but called euen from their nets, to supply roomes of Apostles? This was likewise the mightie worke of the holy ghost, who because he doth instruct the hearts of the simple in the true knowledge of God and his holy worde is most iustly tearmed by this name and title, to be the spyrite of trueth. Eusebius in his Ecclesiasticall history, telleth a strange story of a certaine learned and subtill Philosopher, who being an extreame aduersary to Christ and his doctrine, could by no kinde of learning bee conuerted to the fayth, but was able to withstand all the arguments that could be brought against

Acts. 5.

Iohn. 14.

Lib. 11. Cap. 3.

against him, with little, or no labour. At length their started vp a poore simple man of small wit, and lesse knowledge, one that was reputed among the learned as an ideote: And hee on Gods name woulde needs take in hand to dispute with this proud Philosopher. The Byshops and other learned men standing by, were marueilously abashed at the matter, thinking that by his doings they should bee all confounded, and put to open shame. Yee notwithstanding goeth on, and beginning in the name of the Lord Iesus, brought the Philosopher to such poynt in the end, contrary to all mens expectation, that he could not chose but acknowledge the power of God in his wordes, & to giue place to the truth. Was not this a myraculous worke, that one seely soule of no learning, should doe that which many Byshoppes of great knowledge and vnderstanding were neuer able to bring to passe? So true is the saying of Bede: Homi. 9. sup. Luc. where the holy ghost doth instruct and teach, there is no delaye at all in learning. Muche more might here bee spoken of the manifolde gyftes and graces of the holy Ghost, moste excellent and wonderfull in our eies, but to make a long discourse through al, the shortnesse of time will not serue. And seeing ye haue heard the chiefest, yee may easily conceiue and iudge of the rest. Now were it expedient to discusse this question: whether all they whiche boast and brag that they haue the holy Ghost, doe truely chalenge this vnto themselues, or no? Whiche doubt, because it is necessary and profitable, shall (GOD willing) be dissolued in the next part of this Homily. In the meane season, let vs (as we are most bound)

giue heartie thankes to God the father, and his ſon Ieſus Chriſte, for ſending downe this comforter, into the worlde, humbly beſeeching him, ſo to worke in our hearts by the power of this holy ſpirite, that we being regenerate and newly borne againe in all goodneſſe, righteouſnes, ſobriety and truth, may in the end be made partakers of euerlaſting life in hys heauenlye kingdome, thorough Ieſus Chriſte our Lord and Sauiour, Amen.

The ſecond part of the Homilie, concerning the holy ghoſt, diſſoluing this doubt: whether all men rightly chalenge to themſelues the holy ghoſt, or no.

Iohn.14.15.

OUr Sauiour Chriſt departing out of the worlde vnto his Father, promiſed his Diſciples to ſend down another comforter, that ſhould continue with them for euer, and direct them into al truth. Which thing to be faithfully and truly performed, the Scriptures doe ſufficiently beare witneſſe. Neyther muſt we thinke that this comforter was either promiſed, or elſe giuen, onely to the Apoſtles, but alſo to the vniuerſall Church of Chriſt, diſperſed thorough the whole worlde. For vnleſſe the holy ghoſt had bene alwaies preſent, gouerning & preſeruing the Church from the beginning, it could neuer haue ſuſtained ſo many & great brunts of affliction and perſecution, with ſo little damnage and harm

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as it hath. And the wordes of Christ are most plain in this behalfe, saying: that the spirit of truth should abide with them for euer, that hee would bee with them alwaies (hee meaneth by grace, vertue, and power) euen to the worldes end. Also in the prayer that hee made to his father a little before his death, hee maketh intercession, not onely for himselfe and his apostles, but indifferently for al them that shuld beleeue in him through their wordes, that is to wit, for his whole Church. Againe Sainct Paule saith: If any man haue not the spirite of Christ, the same is not his. Also in the words following, we haue receiued the spirit of adoption, wherby we crie Abba, father. Heereby then it is euident and plaine to all men, that the holy Ghoste was giuen, not onely to the Apostles, but also to the whole bodie of Christes congregation, although not in like fourme and maiestie as hee came downe at the feast of Penticost. But now herein standeth the controuersie: whether all men doe iustly arrogate to them selues the holy ghost, or no? The Byshops of Rome haue for a long time made a sore challenge thereunto, reasoning for themselues after this sorte. The holye ghost (say they) was promised to the Church, and neuer forsaketh the Church. But we are the chiefe heads and the principall part of the church, therfore we haue ỹ holy ghost for euer, & whatsoeuer things wee decree, are vndoubted verities, and oracles of the holy ghost. That ye may perceiue the weakenesse of this argument, it is needefull to teach you, firste what the true Church of Christ is, and then to confer the Church of Rome therewith, to discerne how

Iohn 14. Math. 28.

Iohn. 17.

Rom. 8.

Ibidem.

well they agree together. The true Church is an vniuerſall congregation or fellowſhip of Gods faithfull and elect people, builte vppon the foundation of the apoſtls and prophets, Jeſus Chriſt himſelfe being the head corner ſtone. And it hath alwaies three notes or markes whereby it is knowen. Pure and ſound doctrine, the Sacramentes miniſtred according to Chriſtes holy inſtitution, & the right vſe of eccleſiaſtical diſciplin. This diſcription of ỹ church is agreable both to the Scriptures of God, and alſo to the doctrine of the antient fathers, ſo that none may iuſtly finde fault therewith. Now if you will compare this ſame with the Churche of Rome, not as it was in the beginning, but as it is preſentlye, and hath beene for the ſpace of nine hundred yeares and odde: you ſhall well perceiue the ſtate thereof to be ſo farre wide from the nature of the true church, that nothing can be more. For neither are they built vpon the foundation of the Apoſtles and prophetes, retaining the ſound and pure doctrine of Chriſt Jeſu, neither yet doe they order either the ſacraments, or elſe the eccleſiaſticall keies, in ſuch ſort as he did firſt inſtitute and ordeine them: But haue ſo intermingled their owne traditions and inuentions by chopping and chaunging, by adding and plucking away, that now they may ſeeme to be couerted into a new guiſe. Chriſt commended to his Church a ſacrament of his body and bloud: They haue changed it into a ſacrifice for the quicke and the dead. Chriſt did miniſter to his Apoſtles, and the Apoſtles to other men, indifferently vnder both kinds: they haue robbed the lay people of the cup, ſaying that for the

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one kinde is sufficient. Christ ordeined no other element to be vsed in baptisme, but only water, wherunto when the word is ioined, it is made (as S. Augustine saith) a full and perfect sacrament. They being wiser in their own conceit then Christ, thinke it is not well and orderly done, vnlesse they vse coniuration, vnlesse they hallow the water, vnlesse there be oyle, salt, spettle, tapers, and such other dumb ceremonies, seruing to no vse, contrarye to the playne rule of S. Paul, who willeth all things to be done in the Church vnto edification. Christ ordeined the authority of the keies to excommunicat notorious sinners, & to absolue them which are truly penitent: They abuse this power at their own pleasure, aswel in cursing the godly, with bell, booke, & candles, as also in absoluing the reprobate, which are knowen to be vnworthy of any christian society: wherof they that lust to see examples, let them search their liues. To be short, look what our sauiour Christ pronounced of the Scribes and Pharisies, in the Gospell, the same maye bee boldelie and with safe conscience pronounced of the Byshoppes of Rome, namelie, that they haue forsaken, and dayly doe forsake the commaundementes of GOD, to erecte and sette vppe their owne constitutions. Which thing being true, as all they which haue any light of gods woorde muste needes confesse, wee may well conclude according to the rule of Augustine: That the Bishoppes of Rome and their adherents, are not the true Churche of Christ, muche lesse then to bee taken as chiefe heads and rulers of the same. Whosoeuer (saith hee) doe dissent from the Scriptures

Augustine.

1. Cor. 14.

Auguſt. contra Petiliani Donatiſtæ Epi. cap. 4.

concerning the heade, although they be found in all places wher the Church is appointed, yet are they not in the Church: a playne place, concluding dyrectly againſt the Church of Rome. Where is now the holy Ghoſte which they ſo ſtoutly doe claime to them ſelues? Where is now the ſpirit of truth, that will not ſuffer them in anye wiſe to erre? If it bee poſſible to bee there, where the true Church is not, then is it at Rome: otherwiſe it is but a vaine brag, and nothing elſe. Sainct Paule (as ye haue heard before) ſayeth: If any man haue not the ſpirite of Chriſte, the ſame is not his. And by turning the

Iohn. 10.

wordes, it may be truly ſayde: If any man be not of Chriſt, the ſame hath not the ſpirit. Now to diſcern who are truely his, and who not, we haue this rule

Iohn. 8.

giuen vs, that his ſheep do alwaies heare his voice. And Saint Iohn ſayth: He that is of God, heareth gods word. Whereof it followeth, that the Popes in not hearing Chriſts voyce, as they ought to doe, but preferring their owne decrees before the expreſſe worde of God, doe plainely argue to the world, that they are not of Chriſt, nor yet poſſeſſed with his ſpirit. But here they will alleadge for themſelues, that there are diuerſe neceſſary pointes not expreſſed in holy Scripture, which were left to the reuelation

Iohn. 16.

of the holy Ghoſt. Who being giuen to the Church, according to Chriſtes promiſe, hath taught manye things from time to time, which the Apoſtles could not then beare. To this we may eaſily aunſwere by the plaine words of Chriſt, teaching vs that the proper office of the holy Ghoſte is, not to inſtitute and bring in newe ordinaunces, contrarie to his doe-

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trine before taught: but to expounde and declare those things which he had before taught: so that they might be well and truely vnderstoode. When the holy ghost (saith he) shall come, he shall lead you into all truth. What truth doth hee meane? Any other than hee himselfe had before expressed in his word? No. For he saith hee shall take of mine, and shew vnto you. Againe, he shal bring you in remembrance of all things that I haue tolde you. It is not then the duty and part of any christian, vnder pretence of the holie ghost, to bring in his own dreams and fantasies into the church: but he must diligently prouide that his doctrine and decrees be agreeable to Christs holy testament. Otherwise in making the holy ghost the author thereof, he doth blaspheme and belie the holie ghost, to his owne condemnation. Iohn 15. Iohn 15.

Now to leaue their doctrine, and come to other points. What shall we thinke or iudge of the popes intollerable pride? The scripture saieth, that God resisteth the prowde, and sheweth grace vnto the humble. Also it pronounceth them blessed, which are poore in spirit, promising that they which humble themselues shall be exalted. And Christ our sauior willeth all his to learne of him, because hee is humble and meeke. As for pride, S. Gregorie saith, it is the roote of all mischiefe. And Saint Augustines iudgement is this, that it maketh men diuels. Can any man then, which either hath or shall reade the popes liues, iustly say that they had the holie ghost wythin them? First, as touching that they will be tearmed vniuersall bishoppes and heades Matth. 5. Matth 14.

of all chriſtian churches through the worlde, wee
Lib.3.Ep. 76.78. haue the iudgement of Gregorie expreſly agaynſte them, who writing to Mauricius the emperor, condemneth Iohn biſhop of Conſtantinople, in that behalfe, callyng him the prince of pride, Lucifers ſucceſſour, and the fore-runner of antichriſt. Sainct
Serm.3.de reſur. do. Bernard alſo agreeing thereunto, ſaith, what greater pride can there bee, than that one man ſhoulde preferre his owne iudgement before the whole congregation, as though he only had the ſpirit of God?
Dialogorum. lib. 3. And Chryſoſtome pronounceth a terrible ſentence agaynſt them, affirming plainely, that whoſoeuer ſeeketh to be chiefe in earth, ſhall finde confuſion in heauen, and that hee which ſtriueth for the ſupremacie, ſhall not be reputed among the ſeruaunts of
Chryſoſt.ſup. Mat. Chriſt. Againe he ſayth: To deſire a good worke, it is good, but to couet the chiefe degree of honour, it is meere vanitie. Do not theſe places ſufficiently conuince their outragious pride, in vſurping to themſelues a ſuperioritie aboue all other, as well miniſters and biſhops, as kings alſo and emperors? But as the lion is knowen by his clawes, ſo let vs learne to knowe theſe men by their deedes. What
Sabelli.Ennead 9.lib.7. ſhall we ſay of him that made the noble king Dandalus to be tyed by the necke wyth a chaine, and to lie flat downe before his table, there to gnaw bones like a dog? Shall we thinke that hee had Gods holie ſpirite wythin hym? and not rather the ſpirite of the diuell? Suche a tyrant was pope Clement the firſt. What ſhall wee ſay of him that prowdly and contemptuouſly trode Frederike the emperour vnder his feete, applying the verſe of the Pſalme vn-

to

to himselfe: Thou shalt go vppon the lion and adder, the yong lion and the dragon thou shalt treade vnder thy foote? shall wee say that hee had Gods spirite wythin him, and not rather the spirite of the diuell? Suche a tyraunt was pope Alexander the third. What shall wee say of hym that armed and animated the sonne against the father, causing him to be taken, and to be cruelly famished to death, contrary to the law both of GOD, and also of nature? Shall we say that hee had Gods holy spirit wythin hym, and not rather the spirite of the diuell? Such a tyrant was pope Pascall the second. What shall we say of hym that came into hys popedome like a Fore, that raigned like a lion, and dyed like a dogge? Shall wee say that he had Gods holie spirite wythin him, and not rather the spirite of the diuell? Suche a tyrant was pope Boniface the eight. What shall wee say of hym that made Henry the Emperour, wyth hys wife and hys young childe, to stande at the gates of the citie in the rough wynter, bare footed, and bare legged, onely clothed in lincie woolcie, eatyng nothing from morning to night, and that for the space of three dayes? Shall wee say that hee had Gods holie spirite wythin hym, and not rather the spirit of the diuell? Such a tyrant was pope Hildebrand, most worthy to be called a Firebrand, if wee shall terme him as he hath best deserued. Many other examples might here be alledged. As of pope Ione the harlot, that was deliuered of a childe in the high streete, goyng solemnely in procession. Of pope Iulius the seconde, that wilfully cast Saint Psalme 60.

Peters

Peters keyes into the riuer Tiberis. Of pope Vrban the firſt, that cauſed fiue cardinalles to be put in ſacks, and cruelly drowned. Of pope Sergius the third, that perſecuted the dead body of Formoſus his predeceſſor, when it had bin buried eight yeres. Of pope Iohn the xiiii. of that name, who hauing his enimie deliuered into his handes, cauſed hym firſt to be ſtripped ſtark naked, his beard to be ſhauen, and to be hanged vp a whole day by the haire, then to be ſet vpon an aſſe wyth his face backward toward the taile, to be carried round about the citie in diſpite, to be miſerably beaten with rods, laſt of al, to be thruſt out of his country, and to be baniſhed for euer. But to conclude and make an end, ye ſhall briefly take this ſhort leſſon, whereſoeuer yee finde the ſpirit of arrogancie and pride, the ſpirit of enuy, hatred, contention, crueltie, murder, extortion, witchcraft, necromancie, &c. aſſure your ſelues that there is the ſpirit of the diuel, and not of God, albeit they preted outwardly to the worlde neuer ſo much holineſſe. For as the goſpell teacheth vs, the ſpirit of Ieſus is a good ſpirit, an holy ſpirite, a ſweet ſpirit, a lowlie ſpirit, a mercifull ſpirit, full of charitie and loue, full of forgiueneſſe and pitie, not rendring euill for euil, extremitie for extremitie, but ouercomming euill with good, and remitting all offence euen from the hart. According to which rule, if any man liue vprightly, of him it may be ſafely pronounced, that hee hath the holy ghoſt wyth in hym: If not, then it is a playne token that hee dooth vſurpe the name of the holye Ghoſte in vayne. Therefore (dearely beloued) according to

the

the good counsell of Saint Iohn, beleeue not euery spiritе, but first try them whether they be of God, or no. Many shall come in my name (sayth Christ) and shall transforme themselues into Angelles of light, deceiuing (if it be possible) the verye electe. They shall come vnto you in sheepes clothing, being inwardly cruell and rauening wolues. They shall haue an outward shewe of great holinesse and innocencie of life, so that ye shall hardly or not at al discerne them. But the rule that ye must folow, is this, to iudge them by their fruits. which if they be wicked and naught, then is it vnpossible that the tree of whome they proceede should be good. Such were al the popes and prelats of Rome for the most part, as doth well apeare in the storie of their liues, and therefore they are worthily accounted among the number of false Prophets, and false Christes, which deceyued the world a long while. The Lord of heauen and earth defend vs from their tyrannie and pride, that they neuer enter into his vineyard agayne, to the disturbance of his seely poore flocke: but that they may be vtterly confounded and put to flight in al parts of the world: and he of his great mercy so worke in all mens hearts, by the mightie power of the holie ghost, that the comfortable gospell of his sonne Christ may be truely preached, truly receiued, and truly followed in all places, to the beating downe of sinne, death, the pope, the diuell, and all the kingdome of antichrist, that lyke scattered and dispersed sheepe being at length gathered into one folde, wee may in the ende rest altogither into the bosome of Abraham, Isahac, and

1. Iohn. 4.

Math. 24.

Math. 7.

Luke 6.

Iacob, there to be partakers of eternall and euerlasting life through the merits and death of Iesus Christ our sauiour, Amen.

An Homelie for the dayes of Rogation weeke.

That al good things commeth from God.

I Am purposed this day (good deuout christiã people) to declare to you the most deserued prayse and commẽdation of almighty God, not only in the consideration of the maruelous creation of this world, or for conuersation and gouernaunce thereof, wherein hys great power and wisedome might excellently appeare, to moue vs to honour and dread hym: but most specially in consideration of hys liberall and large goodnesse, whych hee dayly bestoweth on vs hys reasonable creatures, for whose sake he made the whole vniuersall worlde, wyth all the commodities and goodes therein. Wh hych hys singular goodnesse well and diligently remembred on our part, shoulde moue vs (as duetie is) agayne wyth heartie affection to loue hym, and wyth worde and deede to prayse hym, and serue hym all the dayes of our life. And to thys matter, being so worthy to entreat of, and so profitable for you to heare, I trust I shall not need with

with much circumstance of wordes to stirre you to giue your attendance to heare what shall be said. Onely I would wish your affection inflamed in secrete wise wythin your selfe, to raise vppe some motion of thankesgiuyng to the goodnesse of almightie God, in euery suche point as shall be opened by my declaration particularly vnto you. For else what shall it auayle vs to heare and knowe the great goodnesse of GOD towards vs, to knowe, that whatsoeuer is good, proceedeth from hym, as from the principall fountaine and the onely author, or to know that whatsoeuer is sent from him, must needes be good and wholesome: if the hearing of such matter mooueth vs no further but to knowe it onely? What auailed it the wise men of the world to haue a knowledge of the power and diuinitie of GOD, by the secret inspiration of him: where they did not honour & glorify hym in their knowledges as GOD? What praise was it to them, by the consideration of the creation of the worlde, to beholde his goodnesse: and yet were not thankefull to hym againe for hys creatures? What other thing deserued this blindenesse and forgetfulnesse of them at Gods handes, but vtter forsaking of him? and so forsaken of god, they could not but fall into extreme ignorance and errour. And although they muche esteemed themselues in their wits and knowledge and glorified in their wisedome: yet vanished they away blindly in their thoughts became fooles, and perished in their folly. There can be none other end of such as draweth nigh to GOD by knowledge, and yet depart from hym in vnthankfulnes,

but

but vtter destruction. This experience saw Dauid
Psalme. 72. in his days. For in his Psalme hee saith, Beholde, they which withdraw themselues from thee, shall perish, for thou hast destroyed them all that are straied from thee.

This experience was perceiued to be true, of that
Ierem. 17. holy Prophet Ieremie: O Lorde (saith he) whatsoeuer they be that forsake thee, shall be confounded, they that depart from thee, shall be written in the earth, and soone forgotten. It profiteth not (good people) to heare the goodnes of God declared vnto vs, if our hearts be not inflamed thereby to honor and thanke him. It profited not the Iewes which were Gods elect people, to heare much of God, seeing that he was not receiued in their harts by faith, nor thanked for his benefits bestowed vpon them: their vnthankfulnes was the cause of their destruction. Let vs eschew the manner of these before rehearsed, and folow rather the example of that holie apostle S. Paul, which when in a deepe meditation
Rom. 11. hee did beholde the marueilous proceedings of almightie God, and considered his infinite goodnes in the ordering of his creatures, hee brast out into this conclusion: Surely (sayth he) of him, by him, and in him be al things. And this once pronounced, he stacke not stil at this point, but forthwyth thereupon ioyned to these words To hym be glorie and prayse for euer, Amen. Upon the grounde of whych wordes of S. Paule (good audience) I purpose to build my exhortation of this day vnto you. wherin I shall do my endeuour, first to proue vnto you that all good things come downe vnto vs from aboue,

from

from the father of light. Secondely, that Iesus Christ his sonne and our sauiour, is the meane by whome we receiue his liberall goodnesse. Thirdly, that in the power and vertue of the holy ghost, we be made meet and able to receiue his gifts and graces. Which things distinctly and aduisedly considered in our minds, must needs compell vs in most low reuerence, after our bounden duty, alwayes to render him thankes agayne, in some testification of our good harts for his deserts vnto vs. And that the intreating of this matter in hand may be to the glory of almighty god, let vs, in one faith and charitie call vpon the father of mercy, from whome commeth euery good gift, and euery perfect gift, by the mediation of his welbeloued son our sauiour, that we may be assisted with the presence of his holy spirite, and holesomely, on both our parts, to demeane our selues in speaking and hearing, to the saluation of our soules. In the beginning of my speakyng vnto you (good christian people) suppose not that I do take vppon me to declare vnto you the excellent power, or the incomparable wisedome of almightie GOD, as though I woulde haue you beleeue that it might be expressed vnto you by words. Nay it may not be thought, that that thing may be comprehended by mans words, that is incomprehensible. And too much arrogancie it were for dust and ashes to thinke that hee can worthily declare hys maker. It passeth farre the darke vnderstandyng of the wysedome of a mortall man, to speake sufficiently of that diuine maiestie, whych the Angelles can not vnderstand. We shall therfore

lay apart to speake of that profound and vnsearchable nature of almightie God, rather acknowledging our weakenesse, than rashly to attempt that is aboue all mans capacitie to compasse. It shal better suffice vs in lowe humilitie to reuerence and dread his maiestie which we cannot comprise, than by ouermuch curious searching, to be ouercharged wyth the glorie. We shall rather turne our whole contemplation, to answere a while hys goodnesse towards vs, wherein we shall be much more profitably occupied, and more may we be bold to search. To consider this great power he is of, cã but make vs dread and feare. To consider his high wisdome, might vtterly discomfort our frailtie to haue anie thing a do wyth hym. But in consideration of his inestimable goodnes, we take good heart againe to trust well vnto hym. By hys goodnesse wee be assured to take hym for our refuge, our hope and comfort, our mercifull father, in all the course of our liues. His power and wisedome compelleth vs to take hym for God omnipotent, inuisible, hauyng rule in heauen and earth, hauyng all thyngs in his subiection, and wil haue none in counsell with him, nor any to aske the reason of his doing. For he may do what liketh him, and none can resist hym. For hee worketh all thynges in hys secret iudgement to his owne pleasure, yea euen the wicked to damnation, sayth Salomon. By the reason of this nature, he is called in Scripture, consuming fyre, hee is called a terrible and fearefull GOD. Of this behalfe therefore wee may haue no familiaritie, no accesse vnto hym, but hys goodnesse a-

Daniel 11.
Prou. 16.

Heb. 12.

gaine

gaine tempereth the rigour of his high power, and maketh vs bolde, and putteth vs in hope that hee will be conuersant wyth vs, and easie vnto vs. It is his goodnesse that mooueth him to say in Scripture, It is my delight to be wyth the children of men. It is his goodnes that mooueth him to call vs vnto him, to offer vs his friendship and presence. It is his goodnes that patiently suffreth our straying from him, and suffreth vs long, to win vs to repentance. It is of his goodnes that we be created reasonable creatures, where else hee might haue made vs bruit beasts. It was his mercy to haue vs borne among the number of christian people, and thereby in a much more nighnesse to saluation, where we might haue beene borne (if hys goodnesse hadde not beene) among the Panims, cleane voyd from GOD, and the hope of euerlasting lyfe. And what other thing doth hys louing and gentle voice spoken in hys worde, where hee calleth vs to hys presence and friendship, but declare hys goodnesse onely wythout regarde of our worthinesse? And what other thing doth stirre him to call vs to hym, when we be strayed from hym, to suffer vs patiently, to winne vs to repentance, but only hys singular goodnes, no whit of our deseruing? Let them all come togither that be nowe glorified in heauen, and let vs heare what answere they will make in these points afore rehearsed, whether their first creation was in Gods goodnesse, or of themselues. Forsooth Dauid would make answere for them al, I say, know ye for suretie, euen the Lord is God, hee hath made vs, and not we our selues. If they were Prou. 8.

asked againe, who shoulde be thanked for their regeneration? for their iustification? and for their saluation? whether their deserts? or Gods goodnesse onelye? Although in this point euery one confesse sufficiently the truth of this matter in his owne person: yet let Dauid answere by the mouth of them all at thys tyme, who can not choose but say, Not to vs, O Lorde, not to vs, but to thy name geue all the thanke? for thy louyng mercy, and for thy truthes sake. If wee shoulde aske agayne, from whence came their glorious workes and deedes, which they wrought in their liues, wherewith god was so highly pleased and worshipped by them? Let some other witnes be brought in, to testify this matter, that in the mouth of two or three may the truth be knowen.

Esay. 26. Verily that holy Prophet Esay beareth recorde, and sayeth, O Lorde, it is thou of thy goodnesse that hast wrought all our workes in vs, not wee our selues. And to vpholde the trueth of this matter, agaynst all iusticiaries and hypocrites, which robbe almightie God of hys honour, and ascribe it to themselues. Saint Paule bringeth in hys beleefe: We be not (sayth he) sufficient of our selues, as of our selues once to thinke any thing: but al our ableneſſe is of Gods goodnesse. For hee it is in whome wee haue all our being, our liuyng, and mouing. If yee will knowe furthermore, where they had their gifts & sacrifices, whych they offered continually in their liues to almightie god, they can not but agree wyth Dauid, where he sayth: Of thy liberal hand, O lord, we haue receiued that we gaue

1. Cor. 3.

Acts 17.

vnto

vnto thee. If this holy company therefore confesse so constantly, that all the goods and graces wherewith they were indued in soule, came of the goodnesse of God onely: what more can be said to proue that al that is good, commeth from almighty God? Is it meete to thinke that all spirituall goodnesse commeth from God aboue onely: and that other good things, either of nature or of fortune (as wee call them) commeth of any other cause? Doth God of his goodnesse adorne the soule, with all the powers thereof, as it is: and commeth the gifts of the body, wherewyth it is indued, from any other? If hee doth the more, cannot he do the lesse? To iustifie a sinner, to newe create him from a wicked person to a righteous man, is a greater act (sayth S. Augustine) than to make such a new heauen and earth as is already made. We must needes agree, that whatsoeuer good thing is in vs, of grace, of nature, or of fortune, is of God onely, as the only authour and worker. And yet it is not to bee thought, that GOD hath created all this whole vniuersall world as it is, and thus once made, hath giuen it vp to be ruled and vsed after our own wits and deuice, and so taketh no more charge therefore. As wee see the ship-wright, after he hath wrought his ship to a perfect end, then deliuereth he it to the marriners, and taketh no more care thereof. May God hath not so created the worlde, that he is careless of it: but he still preserueth it by his goodnes, he still stayeth it in his creation. For else wythout hys speciall goodnesse it coulde not stand long in his condition. And therefore Saint Paul saith, that

he preserueth all things, and beareth them vp still
Heb.1. in his worde, least they shoulde fall wythout hym
Heb.3. to their nothyng agayne, whereof they were made.
If hys especiall goodnesse were not euery where
present, euery creature shoulde be out of order, and
no creature should haue hys propertie wherein hee
was first created. He is therefore inuisible euerye
where, and in euery creature, and fulfilleth both
heauen and earth wyth hys presence. In the fyre,
to giue heat, in the water, to giue moisture, in the
earth, to giue fruit, in the yart, to giue his strength,
yea in our bread and drinke is he, to giue vs nouish-
ment, where without him the bread and drinke can
not giue sustenance, nor the herbe health, as the
wise man plainly confesseth it, saying, It is not the
Sap.16. increase of fruites that feedeth men, but it is thy
worde (O Lorde) which preserueth them that trust
Deut.8. in thee. And Moses agreeth to the same, when hee
saith, Mans life resteth not in bread only, but in e-
uery word which proceedeth out of gods mouth. It
Sap.17. is neither the herb nor the plaister that giueth helth
of themselues, but thy word, O Lord, saith the wise
man, which healeth all things. It is not therefore
the power of the creatures which worketh their ef-
fects, but the goodnesse of God which worketh in
them. In hys worde truely doeth all thynges
consiste. By that same worde that heauen and
earth were made, by the same are they vpholden,
mainteyned, and kept in order (sayeth Saynct
1.Pet.3. Peter) and shall be vntill almightie GOD shall
wythdraw hys power from them, and speake their
dissolution. If it were not thus, that the goodnes of

God

God were effectually in his creatures to rule them, how could it be that the maine sea, so raging and laboring to ouerflow the earth, could be kept within his bounds and bankes as it is? That holy man Iob euidently spyed the goodnesse of GOD in this point, and confessed, that if hee hadde not a speciall goodnesse to the preseruation of the earth, it coulde not but shortly be ouerflowed of the sea. How could it be that the elements, so diuers and contrary as they be among themselues, should yet agree and abide togither in a concorde, without destruction one of another to serue our vse, if it came not onlie of Gods goodnesse so to temper them? Howe could the fire not burne and consume all things, if it were let loose to go whither it would, and not stayed in his sphere by the goodnes of GOD, measurably to heat these inferior creatures to their riping? Consider the huge substaunce of the earth, so heauy and great as it is: How could it stand so stably in that space as it doth, if Gods goodnesse reserued it not so for vs to trauell on? It is thou O Lorde (sayeth Dauid) whych hast founded the earth in hys stabilitie, and during thy worde, it shall neuer reele or fall downe. Consider the great strong beastes and fishes, farre passing the strength of man, how fierce soeuer they be and strong, yet by the goodnesse of GOD they preuayle not agaynst vs, but are vnder our subiection, and serue our vse. Of whome came the inuentiõ thus to subdue them, and make them fitte for our commodities? was it by mans brayne? Nay rather thys inuention did come by the goodnesse of GOD, whych inspired mans Psal. 105.

vnderstanding to haue hys purpose of euery crea-
Iob.33. ture. Who was it (sayeth Iob) that putte will and wisedome in mans head, but God onely hys goodnesse? And as the same sayth againe, I perceiue that euery man hath a minde, but it is the inspiration of the almighty that giueth vnderstanding. It could not be verily (good christian people) that man of his owne wit vpholden, should inuent so many and diuers deuises in all crafts and sciences, except the goodnesse of almightie God had bin present with men, and had stirred their wits and studies of purpose to know the natures and disposition of all his creatures, to serue vs sufficiently in our needs and necessities. Yea, not onely to serue our necessities, but to serue our pleasures and delight, more than necessitie requireth. So liberall is Gods goodnes to vs, to prouoke vs to thanke hym, if any harts we haue. The wise man in his contemplation by himselfe, could not but grant this thing to be true that I reason vnto you. In hys handes (sayeth he) be we, and our words, and all our wisedome, and all our sciences and works of knowlege.
Sap.7. For it is he that gaue me the true instruction of hys creatures, both to knowe the disposition of the worlde, and the vertues of the elements, the beginning and ende of times, the change and diuersities of them, the course of the yeare, the order of the starres, the natures of beastes, and the powers of them, the power of the windes, and thoughts of men, the differences of plantes, the vertue of rootes, and whatsoeuer is hid and secrete in nature, I learned it. The artificer of

all

all these taught mee this wisedome. And further he saieth: Who can search out the thinges that bee in heauen? for it is hard for vs to search such things as be on earth, and in daily sight afore vs. For our wits and thoughts (saith he) be imperfect, and our pollicies vncertaine. No man can therefore searche out the meaning in these thinges, except thou giuest wisedome, and sendest thy spirit from aboue. If the wise man thus confesseth all thinges to bee of God, why shoulde not wee acknowledge it? and by the knowledge of it, consider our duety to God-warde, and giue him thanks for his goodnesse? I perceiue that I am farre here ouercharged with the plentie and coppye of matter, that might be brought in for the proofe of this cause. If I should enter to shewe how the goodnesse of almightie God appeared euery where in the creatures of the world, howe marueilous they bee in their creation, how beautifull in their order, howe necessarie they bee to our vse: all with one voyce must needs graunt their authour to be none other but almighty God, his goodnes must they needes extoll and magnifie euerye where, to whome be all honour and glorie for euermore. Sapi 9. Sapi. 9.

The second part of the Homilie for Rogation weeke.

IN the former parte of this Homilye (good Christian people) I haue declared to your contemplation, the greate goodnesse of almightie GOD, in the creation of this world, with al the furniture

niture therof, for the vſe and comfort of man, wher-
by we might the rather be mooued to acknowledge
our duty againe to his maieſtie. And I truſt it hath
wrought not onelye credite in you, but alſo it hath
mooued you to render your thankes ſecretly in your
heartes to almightie God for his louing kindeneſſe.
But yet peraduenture ſome will ſay, that they can
agree to this, that all that is good pertaining to the
ſoule, or whatſoeuer is created with vs in bodye,
ſhoulde come from God, as from the authour of all
goodneſſe, and from none other: But of ſuch things
as be without them both, I mean ſuch good things
which we call goods of fortune, as richeſſe, autho-
ritie, promotion, and honour, ſome men may think,
that they ſhould come of our induſtry and diligence,
of our labour and trauaile, rather then ſupernatu-
rally. Now then conſider (good people) if any au-
thour there bee of ſuch thinges concurrant to mans
labour and endeuour, were it meete to aſcribe them
to any other then to God? as the Panims Philoſo-
phers and Poetes did erre, whiche tooke Fortune,
and made her a goddeſſe to bee honoured, for ſuche
thinges? God forbid (good Chriſtian people) that
this imagination ſhould earneſtly bee receiued of vs
that be worſhippers of the true God, whoſe workes
and proceedinges bee expreſſed manifeſtlye in his
word. Theſe bee the opinions and ſayinges of In-
Iob.22. fidels, not of true Chriſtians. For they indeede (as
Iob maketh mention) beleeue and ſay, that GOD
hath his reſidence and reſting place in the cloudes,
and conſidereth nothing of our matters. Epicures
they bee, that imagine that hee walketh about the
coaſtes

coastes of the heauens, and haue no respect of these inferiour thinges, but that all these thinges should proceede either by chaunce or at aduenture, or else by disposition of fortune, and God to haue no stroke in them. What other thing is this to saye, then as the foole suppoleth in his heart, there is no GOD? Whome wee shall none otherwise reproue, then with Gods owne wordes by the mouth of Dauid. Heare my people (sayeth hee) for I am thy GOD, thy very God. All the beastes of the wood are mine. Sheepe and Oxen that wander in the mountains. I haue the knowledge of all the foules of the ayre, the beautie of the fielde is my handy worke, mine is the whole circuit of the worlde, and all the plentye that is in it. And againe by the Prophet Ieremie: Thinkest thou that I am a God of the place nyghe mee (sayeth the Lorde) and not a GOD farre off? Can a man hide him selfe in so secrete a corner, that I shall not see him? Doe not I fulfill and replenish both heauen and earth, sayth the Lorde? Which of these two should be most beleeued? Fortune, whom they paynt to bee blinde of both eyes, euer vnstable and vnconstant in her wheele, in whose handes they say these thinges be? Or God, in whose hand and power these thinges bee indeede, who for hys truth and constancie was yet neuer reproued? For his sight looketh thorow heauen and earth, & seeth all thinges presently with his eies. Nothing is too darke or hidden from his knowledge, not the priuy thoughtes of mens mindes. Trueth it is, that of GOD is all riches, all power, all authoritie, all health, wealth, & prosperitie of the which we should

Pſalme.14.

Pſalme.99.

Ierem 23.

haue

haue no part without his liberall distrybution, & ex-
Psal.104. cept it came from him aboue. Dauid first testifieth of riches and possessions: If thou giuest good lucke, they shall gather, and if thou openest thy hand, they shal be full of goodnesse: but if thou turnest thy face,
Prou.10. they shal be troubled. And Salomon sayth, It is the
1.Reg.1. blessing of the Lord that maketh rich men. To this agreeth that holy woman Anne, where she saith in her song: It is the Lord that maketh the poore, and maketh the rich, it is hee that promooteth and pulleth downe, he can raise a needy man from his misery, and from the dunghill, hee can lift vp a poore personage to sit with princes, and haue the seate of glorie: for all the coastes of the earth be his. Now if any man will aske, What shall it auaile vs to know that euery good gifte, as of nature and fortune (so called) and euerye perfect gift, as of grace, concerning the soule, to be of God, and that it is his gifte onely? Forsooth for many causes it is conuenient for vs to know it. For so shall we know (if we confesse the truth) who ought iustly to be thanked for them. Our pride shalbe therby abated, perceiuing nought to come of our selues but sinne and vice: if any goodnes bee in vs, to referre all laude and prayse for the
Ierem 9. same to almightie God. It shall make vs not to aduance our selues before our neighbor, to dispise him for that he hath fewer giftes, seeing God giueth his giftes where he will. It shall make vs by the consideration of our giftes, not to extoll our selues before our neighbours. It shall make the wise man not to glorie of his wisedoome, nor the strong man in hys strength, nor the rich to glory in his riches, but in the liuing

liuing God which is the authour of all these: least if we should doe so, wee might bee rebuked with the words of S. Paule: What hast thou, that thou hast not receiued? and if thou hast receiued it, why glorieſt thou in thy ſelfe, as though thou haddeſt not receiued it? To confeſſe that all good things commeth from almightie God, is a great point of wiſedome, my friendes: for ſo confeſſing, we know whyther to reſort for to haue them, if wee want, as S. Iames biddeth vs, ſaying: if any man wanteth the gift of wiſedome, let him aſke it of God that giues it, and it ſhalbe giuen him. As the wiſe man in the want of ſuch a like gift, made his recourſe to God for it, as he teſtifieth in his booke: after he knew (ſaith hee) that otherwiſe I could not be chaſt, except GOD graunted it, (& this was as he there writeth, high wiſedome to know whoſe gift it was) I made haſt to the Lord, and earneſtly beſought him, euen from the roots of my heart, to haue it. I would to GOD (my friends) that in our wants and neceſſities, we would go to God, as S. Iames biddeth, and as the wiſe man teacheth vs that hee did. I would we beleeued ſtedfaſtly that God onely giues them: If we did, wee ſhould not ſeeke our want and neceſſitie of the deuill and his miniſters ſo oft as we do, as dayly experience declareth it. For if we ſtand in neceſſitie of corporall health, whither goe the common people, but to charmes, witchcraftes and other deluſions of the deuill? If wee knew that God were the authour of this gift, we would only vſe his meanes appoynted, and bide his leaſure, till hee thought it good for vs to haue it giuen. If the Merchaunt and

1. Cor. 4.

Iacob. 1.

Sap. 10.

worldly

worldly occupyer knew that God is the giuer of riches, hee would content him selfe with so much as by iust meanes approoued of GOD, hee could get to his liuing, and would bee no richer, then trueth would suffer him, he would neuer procure his gain and aske his goods at the Deuils hande. GOD forbid yee will saye, that any man should take his riches of the Deuill. Verilye so many as increase them selues by blurie, by extortion, by periurie, by stealth, by deceiptes and crafte, they haue their goods of the Deuils gifte. And all they that gyue them selues to suche meanes, and haue renounced the true means that God hath appointed, haue forsaken him, and are become worshippers of the Deuill, to haue their lukers and aduauntages. They bee suche as kneele downe to the Deuill at his bidding, and worshippe him: For hee promiseth them for so doing, that he will giue them the world, and the goods therein. They can not otherwise better serue the Deuill, then to doe his pleasure and commaundement: And his motion and will it is, to haue vs forsake the truth, and betake vs to falsehood, to lyes and periuries. They therefore which beleeue perfectly in their heart, that God is to be honoured, and requested for the gift of all thinges necessarye, woulde vse none other meanes to releeue their necessityes but trueth and veritye, and would serue GOD to haue competencye of all thynges necessarye. The man in his neede woulde not releeue his want by stealth. The woman woulde not releeue her necessitye and pouertie by giuing her bodye to other in addulterie for gayne. If GOD be

the

the authour in deede of life, health, richesse, and welfare: let vs make our recourse to him, as the authour, and wee shall haue it, sayeth Saint Iames. Yea, it is high wisedome by the wise man therefore to know we whole gyfte it is, for in manie other skils, it is wisedoome to know and beleeue that all goodnesse and graces bee of GOD, as the authour. Which thing well considered, must needes make vs thincke that wee shall make account for that which GOD giueth vs to occupie; and therefore shall make vs to bee more diligent well to spende them to Gods glory, and to the profit of our neighbour, that wee maye make a good account at the last, and bee praysed for good stewardes, that wee may heare these wordes of our iudge: Well doone good seruant & faithfull, thou hast bene faithfull in little, I will make thee ruler ouer much, goe in into thy maisters ioy. Besides, to beleeue certainelie God to be the authour of all the gifts that we haue, shal make vs to be in silence and patience when they be taken againe from vs. For as God of his mercie doth grant vs them to vse: So other whiles he doth iustly take them againe from vs, to proue our patience, to exercise our faith, and by the meanes of the taking away of a fewe, to bestow the more warilye those that remaine, to teach vs to vse thē the more to his glory, after he giueth them to vs againe. Many ther be ỹ with mouth can say that they beleeue that God is the author of euery good gift that they haue: but in the time of temptation they go back from this beliefe. They say it in word, but deny it in deed. Consider the vsage of the world & see whether it be true.

Math. 24.

Beholde

Behold the rich man that is indued with ſubſtance, if by anye aduerſitie his goods bee taken from him, how fumeth and fretteth he? how murmureth hee and diſpayreth? He that hath the gift of good reputation, if his name bee any thing touched by the detractour, how vnquiet is he? how buſie to reuenge his diſpite? If a man haue the gifte of wiſedome, and fortune to be taken of ſome euil willer for a fool, and is ſo reported: how much doeth it grieue him to be ſo eſteemed? Thinke yee that theſe beleeue conſtantly that GOD is the authour of theſe giftes? If they beleeue it verely, why ſhoulde they not patiently ſuffer GOD to take away his gifts againe, which he gaue them freely, and lent for a time? But ye will ſay, I could be content to reſigne to GOD ſuch gifts, if he tooke them againe from mee: But now are they taken from mee by euill chaunces and falſe ſhewes, by naughty wretches, howe ſhould I take this thing patiently? To this may be anſwered, that almightie God is of his nature inuiſible, and commeth to no man viſibly after the manner of man, to take away his giftes that hee lent. But in this point whatſoeuer God doeth, he bringeth it about by his inſtruments ordeined thereto. He hath good Aungels, hee hath euill Aungels, hee hath good men, and he hath euill men, he hath haile and raine, he hath wind and thunder, he hath heate and cold. Innumerable inſtruments hath he, and meſſengers, by whome againe he aſketh ſuch giftes as he committeth to our truſt, as the wiſe man confeſſeth, the creature muſt needs wait to ſerue his maker, to be fierce againſte vniuſt men to their puniſh-

Sapi. 17.

ment.

ment. For as the same authour saith, He armeth the creature, to reuenge his enemies, and other whiles to the probation of our faith, stirreth hee vppe such stormes. And therefore by what meane and instrument soeuer God takes from vs his gifts, we must patiently take Gods iudgement in worth, and acknowledge him to bee the taker and giuer, as Iob sayth: The Lord gaue, and the Lord tooke, when yet his enemies draue his cattell away, and when the deuill slue his children, and afflicted his bodye with a grieuous sickenesse. Such meekenesse was in that holy king and prophet Dauid, when hee was reuiled of Simei in the presence of all his hoast, hee toke it patiently, and reuiled not again, but as confessing God to be the authour of his innocencie and good name, and offering it to be at his pleasure: Let him alone (saith he to one of his knights that would haue reuenged such dispite) for God hath commanded him to curse Dauid, and peraduenture God intendeth therby to render me some good turne for this curse of him to day. And though the minister other whiles doth euil in his act, proceeding of malice, yet for as much as God turneth his euill act, to a proofe of oure patience, we should rather submit our selfe in patience, than to haue indignation at Gods rod, which peraduenture when hee hath corrected vs to our nurture, hee will cast it into the fire, as it deserueth. Let vs in like manner truly acknowledge all our gifts and prerogatiues, to be so gods gifts, that we shall be ready to resigne them vp at his will and pleasure againe. Let vs throughout our whole liues confes al good things to come of god, of what name

Iob. 1.

2. Reg. 16.

and nature soeuer they bee, not of these corruptible things onely, whereof I haue now last spoken, but much more of all spirituall graces behoueable for our soule, without whose goodnesse no man is called to faith, or staied therein, as I shall hereafter in the next part of this Homily declare to you. In the mean season forget not what hath already ben spoken to you, forget not to be cõfortable in your iudgements to the trueth of his doctrine, and forget not to practise the same in the whole state of your life, wherby ye shal obtaine the blessing promised by our Sauiour Christ: Blessed bee they which heare the word of God and fulfill it in life. Which blessing he graunt to vs all, who raigneth ouer all, one God in Trinitie, the father, the sonne, and the holy ghost, to whome be all honour and glory for euer, Amen.

The third part of the Homilie for Rogation weeke.

I Promised to you to declare that all spirituall giftes and graces come specially from GOD. Let vs cõsider the truth of this matter, and heare what is testified firste of the gift of the faith, the first entry into the christian life, without the which no man can

Ephes. 2. please God. For Saint Paule confesseth it plainely to be Gods gift, saying: faith is the gift of God. And

1. Pet. 1. againe S. Peter sayth: It is of Gods power that yee bee kept through faith to saluation. It is of the good-

goodnes of god of that we falter not in our hope vnto him. It is verily Gods worke in vs, the charitie wherwith we loue our brethren. If after our fal we repent, it is by him that we repent, which reacheth foorth his mercifull hand to raise vs vp. If any will we haue to rise, it is he that preuenteth our wil, & disposeth vs therto. If after contrition we feel our cōscience at peace with God through remission of our sin, & so be reconciled again to his fauor, and hope to be his children & inheritors of euerlasting life: who worketh these great miracles in vs? our worthines our deseruings & indeuours, our wits, and vertue? Nay verily. S. Paul wil not suffer flesh and clay to presume to such arrogancy, & therfore saith, all is of God which hath reconciled vs to himselfe by Iesus Christ. For God was in Christ when he reconciled the world vnto himself. God the father of all mercy, wrought this high benefit vnto vs, not by his owne person: but by a mean, by no lesse mean then his only beloued son, whom he spared not from any paine and trauaile that might doe vs good. For vpon him hee put our sinnes, vppon him hee made our raunsome, him he made the meane betwixt vs and himsele, whose mediation was so acceptable to God the father through his profound and perfect obedience, that hee tooke his act for a full satisfaction of all our disobedience and rebellion, whose righteousnesse he tooke to weigh against our sins, whose redemption he would haue stād against our damnatiō. In this pointe what wee haue to muse within our selues good friends? I thinke no lesse then that which S. Paule sayd, in the remembrance of this wonderfull

goodnesse of God. Thankes be to almightie God,
Rom.7. through Christe Jesus our Lorde: For it is hee for
whose sake we receiued this high gift of grace. For
Ephes.1. as by him (beeing the euerlasting wisedoome) hee
wrought all the world and that is contained ther-
in: So by him onely and wholy, would he haue all
things restored againe in heauen and in earth. By
this our heauenly mediatour therefore, do we know
the fauour and mercy of GOD the father, by him
Heb.1. know we his will and pleasure towardes vs, for he
Matth.3. is the brightnesse of his fathers glorye, and a verye
cleare image and paterne of his substance. It is he
whome the father in heauen delighteth to haue for
his welbeloued sonne, whome hee authorised to bee
our teacher, whome he charged vs to heare, saying
Heare him. It is he by whome the father of heauen
Ephes.1. doth blesse vs with al spirituall and heauenly gifts,
Iohn 1. for whose sake and fauour (writeth S. Iohn) wee
haue receiued grace and fauour. To this our sauior
& mediator, hath God the father giuen the power
of heauen and earth, and the whole iurisdiction and
authoritie, to distribute his goods and giftes com-
mitted to him: for so writeth the Apostle. To euery
Ephes.4. one of vs is grace giuen, according to the measure
of Christes giuing. And thereupon to execute hys
authoritie committed, after that he had brought sin
and the deuill to captiuitie, to be no more hurtfull to
his members, he ascended vp to his father agayne,
and from thence sent liberall giftes to his welbelo-
ued seruants, and hath stil the power to the worlds
end to distribute his fathers gifts cõtinually in his
Church, to the establishment and comfort thereof.

And

And by him hath almightie GOD decreed to dis-
solue the worlde, to call all before him, to iudge both
the quicke and the dead, and finallie by him shall
hee condemne the wicked to eternall fire in hel, and
giue the good eternall life, and sette them assuredly
in presence with him in heauen for euermore. Thus
yee see how all is of God, by his Sonne Christ our
Lord and Sauiour. Remember I say once againe
your duetie of thankes, let them bee neuer to want,
still ioyne your selfe to continue in thankes giuing,
yee can offer to GOD no better sacrifice: For hee
sayeth him selfe, It is the Sacrifice of prayse and
thankes that shall honour mee. Which thing was
well perceyued of that holye Prophet Dauid, when Psalme. 56.
hee so earnestly spake to him selfe thus, O my soule,
blesse thou the Lord, and all that is within me blesse
his holy name. I say once againe: O my soule blesse Psalme. 103.
thou the Lorde, and neuer forget his manifolde re-
wardes. God giue vs grace (good people) to know
these things, and to feele them in our hearts. This
knowledge and feeling is not in our selfe, by our
selfe it is not possible to come by it, a greate pitie it
were that we should loose so profitable knowledge.
Let vs therefore meekely call vpon that bountifull
spirit the holy ghost, which proceedeth from our fa-
ther of mercy, and from our mediator Christ, that he
woulde assist vs, and inspire vs wyth his presence,
that in him we may be able to heare the goodnes of
god declared vnto vs to our saluation. For without
his liuely and secret inspiration, can we not once so
much as speake the name of our mediator, as sainct
Paul plainely testifieth: No man can once name our

Lord Iesus christ, but in the holy ghost. Much lesse should we bee able to beleeue and know these great
1.Cor.12. misteries that be opened to vs by Christ. S. Paule sayth, that no man can knowe what is of God, but the spirite of God. As for vs (saith he) we haue re-
1.Cor.2. ceiued not the spirite of the worlde, but the spirite which is of God, for this purpose: that in that holye spirite we might know the things that be giuen vs by Christ. The wise man sayeth, that in the power and vertue of the holy ghost resteth all wisedome, & all abilitie to know God, and to please him. For hee writeth thus, we know that it is not in mans power to guide his goings. No man can know thy pleasure except thou giuest wisedome, and sendest thy holy spirite from aboue. Send him downe therfore (prayeth hee to God) from the holy heauens, & from
Sap.9. the throne of thy maiestie, that he may be with mee, and labour with mee, that so I may know what is acceptable before thee. Let vs with so good hearte pray, as he did, and we shal not faile but to haue his assistance. For hee is soone seene of them that loue him, he will be found of them that seek him: for very liberall and gentle is the spirit of wisedome. In his power shall we haue sufficient abilitie to know our dutie to God, in him shall we be comforted and couraged to walke in our duetye, in him shall wee bee meete vessels to receiue the grace of almighty God: for it is he that purgeth & purifieth the mind by hys secret working. And he onely is present euery wher by his inuisible power, and conteineth all things in his dominion. He lighteneth the heart to conceiue worthy thoughts to almighty God, he sitteth in the

tongue

tongue of man to ſtir him to ſpeake his honour, no language is hid from him, for he hath the knowledg of all ſpeach, he onely miniſtreth ſpirituall ſtrength to the powers of our ſoule & body. To holde the way which God had prepared for vs, to walke rightlie in our iourney, wee muſt acknowledge that it is in the power of his ſpirit which helpeth our infirmity. That we may boldly come in praier, and call vpon almighty God as our father, it is by this holy ſpirit, which maketh interceſſion for vs with continuall ſighes. If any gift wee haue wherewith wee maye worke to the glory of God, and profite of our neighbour, all is wrought by his own and ſelfe ſame ſpirite, which maketh his diſtributions peculiarlye to euery man as he will. If any wiſedome we haue, it is not of our ſelues, wee can not glory therein as begun of our ſelues, but wee ought to glory in God frō whom it came to vs, as the prophet Ieremy writeth: Let him that reioyceth, reioyce in this, that hee vnderſtandeth and knoweth mee, for I am the Lord which ſheweth mercy, iudgement, & righteouſneſſe in the earth, for in theſe thinges I delight, ſaith the Lord This wiſdome cannot be attained, but by the direction of the ſpirit of God, & therefore it is called ſpirituall wiſdome. And no where can we more certainly ſearch for the knowledge of this will of God, (by the which we muſt direct al our works & deeds but in the holy ſcriptures, for they be they that teſtifie of him, ſaith our ſauiour Chriſt. It may be called knowledge and learning that is other where gotten out of the word: but the wiſe man plainly teſtifieth, that they al be but vain which haue not in them

Gal.4. Rom.8.

1.Cor.12.

Ieremy.9

Iohn.5.

the wisedome of God. We see to what vanitie the
Sap. 13. old philosophers came, which were destitute of this science, gotten and searched for in his word. We see what vanity the schoole doctrine is mixed with, for that in this world they sought not the will of God, but rather the will of reason, the trade of custome, the path of the fathers, the practise of the Churche. Let vs therfore read and reuolue the holy scripture both day and night: for blessed is hee that hath hys
Psalme. 1. Psalme. 119. whole meditation therein. It is that that giueth light to our feete to walke by. It is that which gyueth wisedoeme to the simple and ignoraunt. In it
Psalme. 19. may we finde eternall life. In the holy Scriptures
Iohn 5. fine we Christ, in Christ finde wee God: for hee it is that is the expresse image of the father. He that seeeth Christ, seeth the father. And contrary wise, as
Heb. 1. Sainct Ierome saith, the ignorance of Scripture,
Iohn. 14. is the ignorance of Christ. Not to know Christ, is to be in darkenesse, in the middest of our worldly and carnal light of reason and Philosophy. To be without Christ, is to bee in foolishnes: for hee is the onely
Colos. 1. wisdome of the father, in whom it pleased him that all fulnes and perfection should dwell. With whom whosoeuer is indued in heart by faith, & rooted fast in charity, hath laide a sure foundation to build on, wherby he may be able to cõprehend with al saints what is the breadth, length, and deapth, & to knowe the loue of Christ. This vniuersall & absolute knowledge, is that wisdome which S. Paul wisheth these
Ephes. 3. Ephesians to haue, as vnder heauẽ the greatest treasure that can be obteined. For of this wisedome the wise man writeth thus of his experience, All good things

things came to me togither wyth her, and innume- Sap.7.
rable riches through hir hands. And addeth more-
ouer in that same place. She is the mother of all
these things: For she is an infinit treasure vnto men,
which who so vse, become partakers of the loue of
God. I might with many words moue some of this
audience to search for this wisedome, to sequester
their reason, to followe Gods commandement, to
cast from them the wits of their braines, to fauour
this wisedome, to renounce the wisedome and pol-
licy of this fond world, to tast and sauor that wher-
unto the fauour and will of God hath called them,
and willeth vs finally to inioy by his fauour, if we
woulde giue eare: But I wil hast to the third part
of my text, wherein is expressed further in sapience,
howe GOD gyueth his elect an vnderstanding of
the motions of the heauens, of the alterations and
circumstances of time. Whiche as it followeth in
wordes more plentifull in the text which I haue
last cited vnto you: So it must needes followe in
them that be indued with this spiritual wisedome.
For as they can search where to find this wisdom,
and know of whome to aske it: So knowe they a-
gayne that in time it is founde, and can therefore
attemper themselues to the occasion of the tyme, to
suffer no time to passe away, wherein they may la-
bour for this wisedome. And to increase therein,
they know how God of his infinite mercy and leni-
tie giueth all men here time and place of repentãce.
And they see how ỹ wicked (as Iob writeth) abuse Iob 24.
the same to their pride, & therefore do the godly take
the better hold of the tyme, to redeeme it out of such

vse as it is spoiled in by the wicked. They which haue this wisedome of God, can gather by the diligent and ernest study of the worldlings of this present life, now they waight their times, and applie themselues to euery occasion of time to get riches, to increase their landes and patrimonie. They see the time passe away, and therfore take hold on it, in such wise, that otherwhiles they will with losse of their sleep & ease, with suffering many pains, catch the offer of their time, knowing that that which is once past, cannot be returned agayne, repentaunce may follow, but remedy is none. Why shoulde not they then that be spiritually wise in their generation, wait their time to increase as fast in their state, to win and gaine euerlastingly? They reason what a bruit forgetfulnesse it were in man indued wyth reason, to be ignorant of their times & tides, when they see the Turtle-doue, the Stork, & the Swalowe to wait their times, as Ieremy saieth: The Storke in the aire knoweth hir appointed tymes, the Turtle, the Crane, & the Swalow obserue the time of their comming: but my people knoweth not the iudgement of the Lord. S. Paul willeth vs to redeeme the time, bycause the days are euill. It is not the counsell of S. Paul only, but of all other that euer gaue precepts of wisedome. There is no precept more seriously giuen and commanded, than to knowe the time. Yea christian men for that they heare how greeuously God complaineth, and threteneth in the Scriptures them which will not know the time of his visitations, are lerned therby the rather ernestly to apply themselues thereunto. After

Ierem. 8.

Ephes. 2.

Esay 65.

our

our Sauior Christ hadde prophecied with weeping teares of the destruction of Ierusalem, at the last hee putteth the cause: For that thou hast not knowen ỹ time of thy visitation. O England, ponder the tyme of Gods mercifull visitation which is shewed thee from day to day, and yet wilt not regard it, neither wilt thou with his punishment be driuen to thy duty, nor with his benefits be prouoked to thanks. If thou knewest what may fal vpon thee for thine vnthankefulnes, thou wouldest prouide for thy peace. Brethren, howsoeuer the worlde in generalitie is forgetfull of God, let vs particularly attend to our time, & win the time wyth diligence, and apply our selues to that light and grace that is offered vs, let vs, if Gods fauor and iudgements which he worketh in our time, can not stir vs to call home to our selfe to do that belonging to our saluation: at ỹ least way, let the malice of the diuel, the naughtinesse of the world, which we see exercised in these perillous and last times, wherin we see our dayes so dangerously set, prouoke vs to watch diligently to our vocation, to walke and go forward therein. Let the misery & short transitorie ioies spied, in the casualty of our days, moone vs, while wee haue them in our hands, and seriously stir vs to be wise, and to expẽd the gratious good will of God to vs-ward, which all the day long stretcheth out his hands (as ỹ prophet saith) vnto vs; for the most part his mercifull hands, sometime his heauy hands, that wee beyng learned thereby, may escape the damnger that must needs fall on the vniust, who leade their dayes in felicitie and pleasure, wythout the knowyng of Luke 19.

Gods

Gods will towardes them, but suddenly they go downe into hell. Let vs be found watchers, found in the peace of the Lorde, that at the last day wee
Iob.12. may be found wythout spot, and blameleſſe: yea let vs indeuour our selues (good christian people) diligently to keepe the presence of his holie spirit. Let vs renounce all vncleannesse, for he is the spirite of
Sap.1. puritie. Let vs auoide all hypocrisie, for this holie spirit will flee from that whych is fayned. Cast we
Heb.12. off all malice and all euill will, for this spirite wyll neuer enter into an euil willing soule. Let vs cast away all the lumpe of sin that standeth about vs, for he will neuer dwell in that body that is subdued
Heb.10. to sinne. We can not be seene thankefull to almighty God, and worke such despite to the spirit of grace, by whom wee be sanctified. If wee do our indeuor, we shall not need to feare, wee shall be able to ouercome all our enimies that fight against vs. Duely let vs apply our selfe to accept that grace that is offered vs. Of almightie God wee haue comfort by his goodnesse, of our sauiour Christs mediation we may be sure. And this holie spirit will suggest vnto vs that shall be wholsome, and confirme vs in all things. Therefore it cannot be but true that saint Paule affirmeth: Of him, by him, and in him be all things, and in him (after this transitorie life well passed) shall we haue all things. For Saint Paule saith: When the sonne of God shal subdue al things vnto him, then shall God be all in all. If yee will knowe howe GOD shall be all in all, Verily, after
1.Cor.15. this sense may yee vnderstande it: In this worlde ye see that we be faine to borrowe manie thynges

to

to our neceſſitie, of many creatures: there is no one thing that ſuffiſeth all our neceſſities. If we be an hungred, we luſt for bread. If wee be a thirſt, wee ſeek to be refreſhed with ale or wine. If we be cold, we ſeeke for cloth. If we be ſicke, wee ſeeke to the phyſition. If we be in heauineſſe, we ſeeke for comfort of our friends, or of company: ſo that there is no one creature by it ſelfe that can content all our wants and deſires. But in the world to come, in that euerlaſting felicitie, wee ſhall no more beg and ſeeke our particular comfortes and commodities of diuers creatures: but we ſhall poſſeſſe all that wee can aſke and deſire in God, and God ſhall be to vs all things. He ſhal be to vs both father and mother, hee ſhall be bread and drinke, cloth, phyſitions comfort, he ſhall be all things to vs, and that of muche more bleſſed faſhion, and more ſufficient contentation, than euer theſe creatures were vnto vs, wyth much more declaration than euer mans reaſon is able to conceiue. The eie of man is not able to be- 1. Cor. 2.
holde, nor his eare can heare, nor it can not be compaſſed in the heart of man, what ioy it is that God hath prepared for them that loue him.

Let vs all conclude then wyth one voice wyth the words of Saint Paul: To him whych is able Epheſ. 3.
to do abundantly beyond our deſires and thoughts according to the power working in vs, be glory and praiſe in his church, by Chriſt Jeſus for euer, world wythout end, Amen.

An

An exhortation to be ſpoken to ſuche pa-

riſhes where they vſe their perambulation
in Rogation weeke, for the ouerſight of
the bounds and limits
of their towne,

ALthough we be now aſſembled togither (good chriſtian people) moſt principally to laud & thank almighty God for his great benefites, by beholding the fieldes repleniſhed with al maner fruit, to the maintenaunce of our corporall neceſſities, for our foode and ſuſtenaunce, and partly alſo to make our humble ſutes in prayers to hys fatherly prouidence, to conſerue the ſame fruits in ſending vs ſeaſonable weather, whereby wee may gather in the ſaide fruits, to that end for which hys fatherly goodnes hath prouided them: Yet haue we occaſion ſecondarily giuen vs in our walks on theſe days, to conſider the olde auncient boundes and limits belonging to our owne towneſhip, and to other our neighbours bordering about vs, to the intent that wee ſhoulde be content wyth our owne, and not contentiouſly ſtriue for others, to the breach of charity, by anye incrochyng one vppon an other, for claymyng one of the other, further than that in auncient right and cuſtome our forefathers haue peaceably layd out vnto vs for our commoditie and comfort. Surely a greate ouerſight it were in vs, whych be chriſtian men in one profeſſion of faith, dayly looking for that heauenly inheritance which is bought for euery one of vs by the bloud-ſheding

of

of our sauiour Iesus Christ, to striue and fall to variance for the earthly bounds of our townes, to the disquiet of our life betwixt our selues, to the wasting of our goods by vaine expenses and costs in the law. We ought to remember, that our habitation is but transitorie and short in this mortall life. The more shame it were to fall out into immortal hatred among our selues, for so brittle possessions, and so to loose our eternall inheritaunce in heauen. It may stand well wyth charitie, for a christian man quietly to maynteyne hys right and iust title. And it is the part of euery good townesman, to preserue as much as lieth in hym, the liberties, franchises, bounds, and limits of his towne and countrie: But yet to striue for our very rights and duties, wyth the breach of loue and charitie, which is the onely liuery of a christian man, or with the hurt of godlie peace and quiet, by the which we be knit togither in one generall felowship of CHRISTS familie, in one common houshold of GOD, that is vtterly forbydden. That doeth GOD abhorre and detest, whych prouoketh almightie GODS wrath otherwhile to depriue vs quite of our commodities and liberties, bycause wee doe so abuse them, for matters of strife, discord, and dissension. Saint Paule blamed the Corinthians for such contentious suing among themselues, to the slaunder of their profession, before the enimies of Christs religion, sayeng thus vnto them, Now there is vtterly a fault among you, because ye go to law one with another. Whie rather suffer ye not wrong? whie rather suffer ye not harme? If Saint Paul blameth 1.Cor.9.

the

the christian men, whereof some of them, for their owne right, went contentiously so to lawe, commending thereby the profession of patience in a christian man: If Christ our sauiour woulde haue vs rather to suffer wrong, & to turne our left cheeke to him which hath smitten the right, to suffer one wrong after another, rather than by breach of charitie to defend our owne: In what state be they before God who do the wrong? What curses fall they into, which by false witnesse defraude either their neighbor, or township of his due right and iust possession? which will not let to take an othe by the holy name of God, the author of all truth, to set out a falshood and a wrong? Know yee not (sayth Saint Paule) that the vnrighteous shall not inherite the kingdome of God? What shall wee then win to increase a litle the bounds and possessiõs of the earth, and loose the possessions of the inheritance euerlasting? Let vs therefore take such heede in mainteyning of our bounds and possessiõs, that we commit not wrong by incrochíng vpõ other. Let vs beware of sudden verdit in things of doubt. Let vs wel aduise our selues to aduouch that certainely, whereof either we haue no good knowledge or remẽbrance, or to claime that we haue no iust title to. Thou shalt not (commaundeth almighty God in his lawe) remoue thy neighbors marke, whych they of old time haue set in thine inheritance. Thou shalt not (saith Salomon) remoue the ancient bounds which thy fathers haue laid. And least wee should esteeme it to be but a light offence so to do, we shall vnderstand, that it is reckoned amongst the curses of GOD pronouu-

Math. 5.

1. Cor. 6.

Deut. 19.

Prou. 22.

pronounced vppon sinners. Accursed be he (saieth almightie God by Moses) who remoueth his neighbors doles and markes, and all the people shall say, and wering, Amen thereto, as ratifying that curse vpon whome it doth light. They do much prouoke the wrath of God vppon themselues, which vse to grinde vp the doles and markes, which of ancient time were laid for the diuision of meeres and balks in the fieldes, to bring the owners to their right. They do wickedly which do turne vp the auncient terries of the fieldes, that olde men before tymes wyth great paines did tread out, wherby the lords records (which be the tenants euidẽces) be peruerted and translated somtime to the disheriting of the right owner, to the oppression of the poore fatherlesse, or the poore widowe. These couetous men know not what inconueniẽces they be the authors of. Sometyme by such craft and deceit, be committed great disorders and riots in the challenge of their landes, yea, sometymes great murthers and bloud-shedde, whereof thou arte guiltie whosoeuer thou be that giuest the occasion thereof. Thys couetous practising therfore wyth thy neighbours landes and goodes, is hatefull to almightie God. Let no man subtilly compasse or defraud his neighbor (biddeth Sainct Paul) in any manner of cause. For God (saith he) is a reuenger of all such. God is the God of all equitie and righteousnes, and therefore forbiddeth al such deceit & subtiltie in his lawe, by these wordes, Yee shall not vniustly in iudgement, in line, in weight, or measure. Yee shall haue iust ballances, true weights, and true mea-

Deut. 27.

1. Thes. 4.

Deut. 19.

sures. False ballance (saith Salomon) are an abho-
Prou.11.20. mination vnto the Lord. Remember what Saint Paule sayth, GOD is the reuenger of all wrong and iniustice as we see by dayly experience, howe euer it thriueth vngratiously whych is gotten by falshode and craft: wee be taught by experience, how almightie God neuer suffereth the third heire to inioy his fathers wrong possessions, yea many a time they are taken from himselfe, in his owne life time. God is not bound to defend such possessions as are gotten by the diuell and his counsell. GOD will defend all suche mens goodes and possessions, which by him are obtained and possessed, and wyll defend them against the violent oppressor. So wit-
Prou.25. nesseth Salomon, The Lord wil destroy the house of the proude man: But he wil stablish the borders of the widow. No doubt of it (saith Dauid) better is a
Psal.36. litle truly gotten to the righteous man, than the innumerable riches of the wrongful man. Let vs flee therefore (good people) all wrong practises in getting, maintening, and defending our possessions, landes, and liuelodes, our bounds and liberties, remembring that such possessions be all vnder Gods reuengeance. But what do we speake of house and land? May it is said in the Scripture, that God in his ire doth root vp whole kingdoms for wrongs and oppressions, and doeth translate kingdomes from one nation to an other, for vnrighteous dealing, for wrongs and riches gotten by deceit. This
Daniel 4. is the practise of the holy one (saith Daniel) to the intent that liuing men may know, that the most high hath power on the kingdoms of men, & giueth them

to

to whom soeuer he will. Furthermore what is the cause of penury & scarcenes, of dearth and famine? any other thing but a token of Gods yre, reuenging our wrongs and iniuries one done to another? We haue sowen much (obraideth God by his prophet Aggei) and yet bring in little, ye eate, but yee be not satisfied; ye drinke, but ye be not filled, ye cloth your selues, but ye be not warme, and he that earneth his wages, putteth it in a bottomlesse purse, ye looked for much increase, but loe, it came to little, and when ye brought it home (into your barnes) I did blowe it away, saith the Lord. O consider therfore the yre of God against gleaners, gatherers, and incrochers vpon other mens lands and possessions. It is lamentable to see in some places, how greedy men ble to plowe and grate vppon their neyghbours lande that lyeth next them, howe couetous men now-adayes plowe vppe so nigh the common balkes and walkes, which good men before tyme made, the greater and broader, partly for the commodious walke of his neighbour, partly for the better shacke in haruest time, to the comfort of his poore neighbours cattell? It is a shame to beholde the insatiablenesse of some couetous persons in their doings: that where their auncestours left of their land a broad and sufficient beere-balke, to carry the corps to the christian sepulture, howe men pinch at such beere-balkes, whych by long ble and custome ought to be inuiolably kepte for that purpose. And now they either quite ere, them vp, and turne the dead body to be borne farther about in the high streetes, or else if they leaue any such meere, it Agge. 1.

it is too straight for him to walke on. These strange encrochments (good neighbours) should be looked vpon. These shoulde be considered in these dayes of our perambulations. And afterwards the parties admonished, and charitably reformed, who be the doers of such priuate gaining, to the slaunder of the townes hip, & the hinderance of the poore. Your high wayes should be considered in your walkes, to vnderstand where to bestow your days works, according to the good statutes prouided for the same. It is a good deed of mercy, to amend the dãgerous and noisome ways, whereby thy poore neighbour sitting on his seely weak beast foundreth not in the deepe therof, and so the market the worse serued, for discouraging of poore vittellers to resort thither for the same cause. If now therefore yee will haue your prayers heard before almighty God, for the increase of your corne and cattell, and for the defence thereof from vnseasonable mists and blasts, from haile and other such tempests, loue, equitie, and righteousnesse, ensue mercie and charitie, whych the God most requyreth at our hands. In which almighty God respecting chiefly, in making his ciuil lawes for his people the Israelites, in charging ỹ owners not to gather vp their corne too nigh at haruest season, nor the grapes and oliues in gathering tyme, but to leaue behind some eares of corne for the poor gleaners. By this he meant to induce them to pitie the poore, to releeue the needie, to shew mercie and kindnes. It cannot be lost, which for his sake is distributed to the poore. For he which ministreth seed to the sower, and bread to the hungrie, which

Leuit. 24. Deut. 19.

2. Cor. 19.

sendeth

sendeth downe the early and later raine vpon your fields, so to fill vp the barnes with corne, and the wine presses with wine and oile, he I say, who recompenseth all kinde of benefits in the resurrection of the iust, he will assuredly recompense all mercifull deedes shewed to the needie, howsoeuer vnable the poore is, vppon whom it is bestowed. O (saith Salomon) let not mercy and trueth forsake thee. Binde them about thy necke (sayth hee) and write them on the table of thy heart, so shalt thou find fauour at Gods hand. Thus honour thou the Lorde wyth thy riches, and wyth the first fruits of thyne increase: So shall thy barnes be filled wyth abundance, and thy presses shall burst wyth new wine. Nay, God hath promised to open the windowes of heauen, vpon the liberall righteous man, that hee shall want nothing. Hee will represse the deuouring caterpiller, which should deuoure your fruits. He will giue you peace and quiet to gather in your prouision, that yee may sit euery man vnder hys owne vine quietly, wythout feare of the forreine enimies to inuade you. He will giue you not onelye foode to feede on, but stomaks and good appetites to take comfort of your fruits, wherby in all things ye may haue sufficiencie. Finally, he will blesse you with all maner abundance in this transitorie life, & indue you with all manner benediction in the next world, in the kingdome of heauen, through the merits of our Lord and sauiour, to whome wyth the father, and the holie ghost, be all honour euerlasting, Amen.

Ioel 8.

Prou. 3.

1. Mac. 4.

THe word of almightie God doth testifie and declare, whence the originall beginning of matrimonie commeth, and why it is ordeined. It is instituted of God, to the intent that man and woman shoulde liue lawfully in a perpetuall friendly felowship, to bring foorth fruit, and to auoide fornication. By which meane a good conscience might be preserued on both parties, in brideling the corrupt inclinations of the flesh, wythin the limits of honestie. For God hath straitly forbidden al whoredome and vncleanesse, and hath from time to time taken greeuous punishment of this inordinate lust, as all stories and ages haue declared. Furthermore it is also ordeyned, that the church of God and his kingdome might by this kinde of life be conserued and enlarged, not onely in that God giueth children by his blessing, but also in that they be brought vp by the parents godly, in the knowledge of gods word, that thus the knowledge of God and true religion might be deliuered by succession from one to an other, that finally many might enioy that euerlasting immortalitie. Wherefore, forasmuch as Matrimonie serueth vs as al well to auoide sinne and offence, as to increase the kingdome of God: you, as all other whych enter the state, must acknowledge thys benefite of God wyth pure and thankefull mindes, for that hee hath so ruled our hearts, that ye folow not the example of the wicked world, who

who ſet their delight in filthines of ſin, where both of you ſtand in the feare of God and abhorre all filthines. For that is ſurely the ſingular gift of God, where the common example of the world declareth how the diuell hath their hearts bound and entangled in diuers ſnares, ſo that they in their wilfulneſſe ſtate runne into open abhominations, without any grudge of their conſcience. Which ſort of men that liue ſo deſperatly & filthily, what damnation tarrieth for them, Saint Paul deſcribeth it to them, ſaying: Neither whoremonger, neither adulterers, 1. Cor. 6.
ſhall inherit the kingdome of God. This horrible iudgement of GOD ye be eſcaped through his mercie, if ſo be that ye liue inſeparatly according to Gods ordinance. But yet I woulde not haue you careleſſe wythout watching: For the diuel will aſſay to attempt all thinges to interrupt and hinder your heartes and godlie purpoſe, if yee wyll gyue him any entrie: For he will either labour to breake this godly knot once begunne betwixt you, or els at the leaſt he will labour to incumber it wyth diuerſe griefes and diſpleaſures.

And this is his principall craft, to worke diſſenſion of harts of the one from the other: That whereas now there is pleaſant and ſweete loue betwixt you, hee will in the ſteade thereof, bring in moſt bitter and vnpleaſaunt diſcorde. And ſurely that ſame aduerſary of ours, doth as it were from aboue aſſault mans nature and condicion. For this follie is euer from our tender age growne vppe with vs, to haue a deſire to rule, to thinke highly by our ſelfe, ſo that none thinketh it meete to giue place

to an other. That wicked vice of stubburne wylt and selfe-loue, is more meet to breake & to disseuer the loue of heart, than to preserue concord. Wherfore marryed persons must apply their mindes in most earnest wise to concorde, and must craue continually of God the helpe of his holie spirite, so to rule their hearts and to knit their mindes togither, that they be not disseuered by any diuisiō of discord. This necessitie of prayer must be oft in the occupying and vsing of maried persons, that ofttimes the one should pray for the other, least hate and debate do arise betwixt them. And bicause few do consider this thing, but more fewe doe performe it (I say to pray diligently) we see how wonderfull the diuell deludeth and scorneth this state, howe fewe matrimonies there be wythout chydings, brawlings, tauntings, repentings, bitter curlings and fightings. Which thinges whosoeuer doeth commit, they do not consider that it is the instigation of the ghostly enimie, who taketh great delight therein: For else they would wyth all ernest indeuor, striue against these mischiefes, not onely wyth prayer, but also wyth all possible diligence. Yea they woulde not giue place vnto the prouocation of wrath, whych stirreth them eyther to such rough and sharpe words, or stripes, whych is surely compassed by the diuell, whose temptation, if it be followed, must needes begin and weaue the web of all miseries and sorrows. For this is most certainelie true, that of such beginnings must needs ensue the breach of true concord in hart, wherby al loue must needs shortly be banished. Then can it not be but

a miſerable thing to beholde, that yet they are of neceſſetie compelled to liue together, which yet cannot bee in quiet together. And this is moſt cuſtomablie euerye where to bee ſeene. But what is the cauſe thereof? Forſooth becauſe they will not conſider the craftie traines of the deuill, and therefore giue not themſelues to praye to God, that hee would vouchſafe to repreſſe his power. Moreouer, they doe not conſider how they promoote the purpoſe of the Deuill, in that they followe the wrath of their heartes, while they threate one another, while they in theyr folly turne all vpſide downe, while they will neuer giue ouer their right as they eſteeme it, yea, while many times they will not giue ouer the wrong part in deed. Learne thou therefore, if thou deſireſt to be voyde of all theſe miſeries, if thou deſireſt to liue peaceablie and comfortablie in wedlocke, howe to make thy earneſt prayer to God, that hee would gouern both your hearts by his holy ſpirit, to reſtrain the deuils power, whereby your concorde maye remaine perpetually. But to this prayer muſt be ioyned a ſingular diligence, whereof Saint Peter gyueth this precept, ſaying: You husbandes, deale with your wiues according to knowledge, giuing honour to the wife, as vnto the weaker veſſell, and as vnto them that are heires alſo of the grace of life, that your prayers bee not hindered. This precepte doeth perticularly pertaine to the husband: for hee ought to be the leader and authour of loue, in cheriſhing and increaſing concord, which then ſhall take place, if he will vſe meaſurablenes and not tyranny, and if hee yeelde ſome thing to the woman. For the 1.Pet.3.

woman is a weake creature, not indued with lyke strength and constancy of minde, therefore they bee the sooner disquieted, and they bee the more prone to all weake affections and dispositions of mind, more then men bee, and lighter they bee, and more vaine in their fantasies and opinions. These things must bee considered of the man, that hee bee not too stiffe, so that he ought to winke at some things, and must gently expounde all thinges, and to forbeare. Howbeit the common sort of men doeth iudge, that such moderation should not become a man: for they saye that it is a token of womanishe cowardnesse, and therefore they thinke that it is a mans parte to fume in anger, to fight with fist and staffe. Howbeit, howsoeuer they imagine, vndoubtedly Sainct Peter doth better iudge what should be seeming to a man, and what he should most reasonablie perfoorm. For hee sayeth, reasoning should bee vsed, and not fighting. Yea he saith more, that the woman ought to haue a certaine honour attributed to her, that is to say, shee must bee spared and borne with, the rather for that she is the weaker vessell, of a frail hart, inconstant, and with a word soone stirred to wrath. And therefore considering these her frailties, shee is to be the rather spared. By this meanes, thou shalt not onely nourish concorde: but shalt haue her heart in thy power and will. For honest natures will sooner be reteined to doe their duety, rather by gentle wordes, then by stripes. But he which will doe all things with extremitie and seueritie, and doth vse alwaies rigor in words and stripes, what will that auaile in the conclusion? Uerily nothing, but that he

thereby

thereby letteth forward the Deuils worke, he banisheth away concord, charitie, and sweete amitye, and bringeth in dissention, hatred and yrkesomnes, the greatest griefes that can be in the mutuall loue and fellowshippe of mans life. Beyonde all this, it bringeth another euill therwith, for it is the distruction and interruption of prayer: For in the time that the minde is occupied with dissension and discorde, there can bee no true prayer vsed. For the Lordes praier hath not only a respect to particular persons. but to the whole vniuersall, in the which we openly pronounce, that wee will forgiue them which haue offended against vs, euen as wee aske forgiuenesse of our sines of God. Which thing how can it be don rightly, when their hearts bee at dissension? Howe can they pray each for other, when they bee at hate betwixt themselues? Now, if the aide of prayer be taken awaye, by what meanes can they sustaine themselues in any comfort? For they cannot otherwise either resist the Deuill, or yet haue their hearts staide in stable comfort in all perils and necessities, but by prayer. Thus all discommodities, as well worldly as ghostly, followe this froward testinesse, and cumbrous fiercnes, in manners, which be more meet for brute beasts, then for reasonable creatures. Sainct Peter doeth not allowe these thinges, but the diuell desireth them gladly. Wherefore take the more heede. And yet a man may be a man, although he doth not vse such extremitie, yea though he shoulde dissemble some thinges in his wiues maners. And this is the part of a christian man, which both pleaseth GOD, and seruеth also in good

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vse to the comfort of their mariage state. Nowe as concerning the wiues duetye. What shall become her? shall she abuse the gentlenesse and humanity of her husband: and, at her pleasure, turne all thinges vpside down? No surely. For that is far repugnant against Gods commandement: For thus doth S. Peter preach to them, Ye wiues, be ye in subiection to obey your own husbandes. To obey, is an other thing then to controle or command, which yet they may doe, to their children, and to their family: But as for their husbandes, them must they obey, and cease from commaunding, and performe subiection. For this surely doeth nourishe concorde very much, when the wife is readye at hand at her husbandes commaundement, when shee will apply her selfe to his will, when she endeuoureth her selfe to seeke his contentation, and to doe him pleasure, when shee will eschew all things that might offende him: For thus will most truely bee verified the saying of the Poet, A good wife by obeying her husbande, shall beare the rule, so that hee shall haue a delight and a gladnes, the sooner at all times to returne home to her. But on the contrary part, when their wiues be stubburne, froward, and malepert, their husbands are compelled therby to abhorre and flee from their own houses, euen as they should haue battaile with their enemies. Howbeit, it can skantly be, but that some offences shall sometime chance betwixt them: For no man doeth liue without faulte, specially for that the woman is the more fraile partie. Therefore let them beware that they stand not in their faultes and wilfulnesse: but rather let them acknowledge

1. Pet. 3.

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their follies, and ſay, My huſband, ſo it is, that by my anger I was compelled to doe this or that, forgiue it mee, and hereafter I will take better heede. Thus ought the woman the more readily to do, the more they be ready to offend. And they ſhall not doe this onely to auoyde ſtrife and debate: but rather in reſpect of the commaundement of God. as S. Paule expreſſeth it in this fourme of words, Let women be ſubiect to their huſbandes, as to the Lord: for the huſband is the head of the woman, as Chriſt is the heade of the Church. Heere you vnderſtande, that God hath commanded that ye ſhould acknowledge the authority of the huſband, and referre to him the honour of obedience. And Saint Peter ſaith in that place before rehearſed, that holy matrons did ſometime deck themſelues, not with gold and ſiluer, but in putting their whole hope in God, and in obeying their huſbandes, as Sara obeyed Abraham, calling him Lord, whoſe daughters ye bee (ſayth he) if yee follow her example. This ſentence is very meet for women to print in their remembrance. Truth it is, that they muſt ſpecially feele the griefe and paines of their Matrimonie, in that they relinquiſh the libertie of their owne rule, in the paine of their trauailing, in the bringing vppe of their children. In which offices they be in great perils, and be grieued with great afflictions, which they might be without if they liued out of Matrimonie. But Sainct Peter ſaith, that this is the chiefe ornament of holye matrons, in that they ſet their hope & truſt in God, that is to ſay, in that they refuſed not from mariage for the buſineſſe thereof, for the griefes and perils there-

Epheſ. 5

thereof, for the griefes and perils thereof: but committed all such aduentures to GOD, in most sure trust of helpe, after that they haue called vppon his aide. O woman, doe thou the like, and so shalt thou be most excellently beautified before God and al his Aungels and saincts, and thou needest not to seeke further for doing any better workes: For, obey thy husband, take regard of his requests, and giue heed vnto him to perceiue what he requireth of thee, and so shalt thou honour God, and liue peaceablie in thy house. And beyonde all this, God shall follow thee with his benediction, that all thinges shall wel prosper, both to thee and to thy husband, as the Psalm sayth: Blessed is the man which feareth God, and walketh in his waies, thou shalt haue the fruite of thine owne handes, happy shalt thou bee, and well it shall goe with thee. Thy wife shall be as a vine, plentifully spreading about thy house. Thy children shalbe as thy yong springs of the Oliues about thy table. Loe thus shall that man be blessed (saith Dauid) that feareth the Lorde. This let the wife haue euer in minde, the rather admonished thereto by the apparell of her heade, whereby is signified, that she is vnder couert or obedience of her husband. And as that apparell is of nature so appointed, to declare her subiection: So biddeth S. Paul that all other of her raiment should expresse both shamefastnesse and sobrietie. For if it be not lawfull for the woman to haue her head bare, but to beare theron the signe of her power, wheresoeuer shee goeth: more it is required that she declare the thing that is ment therby. And therefore these auncient women of the olde

world, called their husbandes Lordes, and shewed them reuerence in obeying them. But peraduenture thee will say, that those men loued their wiues indeed. I know that well inough, and beare it well in mind. But when I do admonish you of your duties, then call not to cõsideration what their duties be. For when our selues doe teach our children to obey vs as their parents, or when we reforme our seruants, and tell them that they should obey their maisters, not onely at the eie, but as to the Lorde: If they shoulde tell vs againe our dueties, wee woulde not thinke it well done. For when wee be admonished of our dueties and faults, wee ought not then to seeke what other mens duties bee. For though a man hadde a companion in his fault, yet should not he thereby be without his fault. But this must be onely looked on, by what meanes thy maiestie make thee selfe without blame. For Adam dyd lay the blame vpon the woman, & she turned it vnto the serpent: but yet neither of them was thus excused: and therfore bring not such excuses to me at this time: but apply all thy diligence to heare thine obedience to thine husband. For when I take in hande to admonish the husband to loue thee, and to cherish thee: yet will I not cease to set out the law that is appointed for the woman, as well as I would require, of the man what is written for his law. Go thou therfore about such things as becommeth thee only, and shew thy self tractable to thy husband. Or rather if thou wilt obey thy husband for gods precept then assuage such things as be in his duty to do, but perform thou diligently those thinges which the lawmaker hath

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hath charged thee to doe: For thus it is most reasonable to obey God, if thou wilt not suffer thy selfe to transgresse his law. He that loueth his friend, seemeth to doe no great thing: but hee that honoureth that is hurtfull and hatefull to him, this man is worthy most commendation: Euen so thinke you, if thou canst suffer an extreame husband, thou shalt haue a great reward therefore: But if thou louest him only because he is gentle & courteous, what reward will God giue thee therfore? yet I speake not these thinges that would wish the husbands to bee sharpe towards their wiues: But I exhort the women that they would patiently beare the sharpenes of their husbandes. For when either parts do their best to performe their dueties the one to the other, then followeth thereon great profite to their neighbours for their examples sake. For when the woman is readye to suffer a sharpe husbande, and the man will not extreamely intreat his stubborne and troublesome wife, then be all things in quiet, as in a most sure hauen. Euen thus was it done in old time that euery one did their owne duety and office, and was not busie to require the duetye of their neighbours. Consider I pray thee, that Abraham took to him his brothers sonne, his wife did not blame him therefore. Hee commaunded him to goe with him a long iourney, she did not gainsay it, but obeyed his precept.

Againe, after all those great miseries, labours and paines of that iourneye, when Abraham was as Lord ouer all, yet did hee giue place to Lot of hys superiority: which matter Sara took so little to grief, that

that ſhee neuer once ſuffered her tongue to ſpeake ſuche woꝛdes as the common manner of women is wont to doe in theſe daies, when they ſee their huſbands in ſuch roomes, to bee made vnderlings, and to bee put vnder their yongers, then they vpbꝛayde them with cumbꝛous talke, and cal them fooles, daſtardꝭ, and cowards foꝛ ſo doing. But Sara was ſo far from ſpeaking any ſuch thing, that it came neuer into her minde and thought ſo to ſay, but alowed the wiſedome and will of her huſband. Yea, beſides all this, after the ſayd Lot had thus his will, & left to his vncle the leſſe poꝛtion of lande, he chanced to fall into extreame peril: which chance when it came to the knowledge of this ſaid Patriarch, he incontinently put all his men in harnes, and pꝛepared himſelfe with al his family and friends, againſt the hoaſt of the Perſians. In which caſe, Sara did not counſaile him to the contrary, noꝛ did ſaye, as then might haue bene ſayde: My huſband, whyther goeſt thou ſo vnaduiſedly? why runneſt thou thus on head? why doeſt thou offer thy ſelfe to ſo great peꝛils, and art thus ready to ieopard thine owne life, and to peꝛill the lines of all thine, foꝛ ſuch a man as hath done thee ſuch wꝛong? at the leaſt way, if thou regardeſt not thy ſelfe, yet haue compaſſion on mee. whiche foꝛ thy loue haue foꝛſaken my kindꝛed & my countrey, and haue the want both of my friendes and kinſefolkes, and am thus come into ſo far countries with thee, haue pitie on mee, and make mee not heere a widdowe, to caſt me into ſuch cares and troubles. Thus might ſhe haue ſayd. But Sara neither ſaid, noꝛ thought ſuch woꝛds, but ſhe kept her-

selfe in silence in all thinges. Furthermore, all that time when she was baren, & took no paine, as other women did, by bringing forth fruite in his house? What did he? He complained not to his wife, but to almighty god. And consider how either of them did their dueties as became them: for neither did he dispise Sara, because she was baren, nor neuer did cast it in her teeth. Consider againe howe Abraham expelled the handmaid out of the house, when shee required it: So that by this I may truly prooue, that the one was pleased and contented with the other in all thinges. But yet set not your eies only on this matter, but look further what was don before this, that Agar vsed her mistres dispitefully, & that Abraham himselfe was somwhat prouoked against her, which must needes be an intollerable matter and a painfull, to a free hearted woman and a chast. Let not therefore the woman bee too busy to call for the dutie of her husband, where she should be readye to performe her own, for that is not worthy any great commendation. And euen so againe, let not the man onely consider what belongeth to the woman, and to stand too earnestly gasing thereon, for that is not his part or duety: but as I haue said, let either party be ready and willing to performe that which belongeth especialy to themselues. For if we be bound to hold out our left cheeke to strangers which will smite vs on the right cheeke: how much more ought we to suffer an extreme and vnkind husband? But yet I meane not that a man shoulde beat his wife, God forbid that, for that is the greatest shame that can bee, not so much to her that is beaten, as to him

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that doth the deed, but if by ſuch fortune thou chanceſt vpon ſuch an huſband, take it not too heauilie, but ſuppoſe thou, that thereby is layd vppe no ſmall rewarde hereafter, & in this life time no ſmall commendation to thee, if thou canſt bee quiet. But yet to you that be men, thus I ſpeake, let there be none ſo grieuous fault to compell you to beat your wiues. But what ſay I, your wiues? no, it is not to bee borne with, that an honeſt man ſhould lay hands on his maid-ſeruaunt to beat her. Wherefore if it be a great ſhame for a man to beate his bond-ſeruaunt, much more rebuke it is, to laye violent handes vpon his free woman. And this thing may bee well vnderſtande by the lawes whiche the Panims haue made, which doth diſcharge her any longer to dwel with ſuch an huſbande, as vnworthy to haue anye further company wyth her that doth ſmite her. For it is an extreme point, thus ſo vilely to intreat her like a ſlaue, that is fellowe to thee of thy life, and ſo ioyned to thee before time in the neceſſary matters of thy liuing. And therefore a man maye well lyken ſuch a man (if hee maye bee called a man, rather then a wilde beaſt) to a kyller of his father or his mother. And whereas we be commaunded to forſake our Father and Mother, for our wiues ſake, and yet therby do worke them non iniurie, but do fulfil the law of GOD: how can it not appeare then to bee a poynt of extreame madneſſe, to entreate her pitifully, for whoſe ſake God hath commaunded thee to leaue parents? Yea, who can ſuffer ſuch diſpite? who can worthily expreſſe the inconuenience that is, to ſee what weepinges & waylinges

linges bee made in the open streates, when neighbours runne togeather to the house of so vnruly an husband, as to a bedlem-man, who goeth about to ouerturne all that hee hath at home? who woulde not think that it were better for such a man to wish the ground to open, and swallow him in, then once euer after to be seene in the market? But peraduenture thou wilt obiect, that the woman prouoketh thee to this pointe. But consider thou againe that the woman is a fraile vessell, and thou art therfore made the ruler & head ouer her, to beare the weaknesse of her in this her subiection. And therefore studie thou to declare the honest cõmendation of thine authoritie, which thou canst no way better do, then to forbeare to vtter her in her weakenesse and subiection. For euen as the king appeareth so much the more noble, the more excellent and noble he maketh his officers and lieftenants, whome if he should dishonour, and dispise the authoritie of their dignitie, he shuld depriue himselfe of a great part of his own honour: Euen so, if thou doest dispise her that is set in the nexte roome beside thee, thou doest much derogate and decay the excellency and vertue of thine owne authoritie. Recount all these thinges in thy mynde, and bee gentle and quiet. Understand that GOD hath giuen thee children with her, and art made a father, and by such reason appease thy selfe. Doest thou not see the husbandmen what diligence they vse to til that ground which once they haue taken to farme, though it be neuer so full of faults? as for an example, though it be drye, though it bringeth forth weeds, though the soile cannot bear too much wette,

wet, yet hee tilleth it, and ſo winneth fruit thereof: Euen in like maner, if thou wouldeſt vſe like diligence to inſtruct and order the minde of thy ſpouſe, if thou wouldeſt diligently apply thy ſelfe to weede out by little and little the noiſome weeds of vncomly maners out of her mind, with wholſom precepts, it could not be, but in time thou ſhouldſt feel the pleaſant fruit thereof to both your comforts. Therefore that this thing chaunce not ſo, performe this thing that I do here counſaile thee: Whenſoeuer any diſpleaſant matter riſeth at home, if thy wife hath don ought amiſſe, comfort her, and increaſe not the heauineſſe. For though thou ſhouldeſt be grieued with neuer ſo many things, yet ſhalt thou finde nothyng more grieuous then to want the beneuolence of thy wife at home: what offence ſoeuer thou canſt name, yet ſhalt thou find none more intollerable, then to be at debate with thy wife. And for this cauſe moſt of all oughteſt thou to haue this loue in reuerence. And if reaſon moueth thee to bear any burthen at any other mens hands, much more at thy wiues: for if ſhe be poore, vpbraid her not, if ſhe be ſimple, taunt her not, but be ye more curteous: for ſhe is thy body, & made one fleſh with thee. But thou peraduenture wilt ſay that ſhe is a wrathful woman, a drunkard, and beaſtly, without wit and reſon. For this cauſe bewaile her the more. Chafe not in anger, but pray vnto almighty god. Let her be admoniſhed & helped with good counſaile, and doe thou thy beſt indeuour, that ſhee may be deliuered of all theſe affections. But if thou ſhouldeſt beat her, thou ſhalt encreaſe her euil affections: for frowardneſſe & ſharp-

nesse, is not amended with frowardnesse: but with softnes and gentlenes. Furthermore, consider what reward thou shalt haue at Gods hande: For where thou mightest beat her, and yet, for the respect of the feare of God, thou wilt abstaine and beare patiently her greate offences, the rather in respect of that law which forbiddeth that a man should cast out his wife what fault soeuer she be incumbred with, thou shalt haue a very great reward, and before the receit of that reward, thou shalt feel many commodyties: for by this meanes shee shalbe made the more obedient, & thou for her sake shalt be made the more weake. It is written in a story of a certaine strange Philosopher, which had a cursed wife, a froward, and a drunkard. When he was asked for what consideration he did so bear her euill maners? He made answere, by this meanes (said he) I haue at home a schoolmaster, & an example how I should behaue my selfe abroad: for I shall (saith he) be the more quiet with others, being thus daily exercised and taught in the forbearing of her. Surely it is a shame that Paynims should be wiser then we, we I say, that be commaunded to counterfaite angels, or other God him selfe through meekenesse. And for the loue of vertue, this sayde Philosopher Socrates would not expell his wife out of his house. Yea some saye that he did therefore marry his wife, to learn this vertue by that occasion. Wherefore, seeing many men bee far behinde the wisedome of this man, my counsaile is, that first and before all thinges, that man do his best endeuor to get him a good wife, endewed with all honestie and vertue: But if it so chaunce that he

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is deceiued, that hee hath chosen such a wife, as is neither good nor tollerable, then let the husband follow this Philosopher, and let him instruct his wife in euery condition, and neuer laye these matters to light. For the marchaunt man, except he first be at composition with his factour to vse his interfayres quetly, he will neither stirre his ship to saile, nor yet will lay hands vpon his merchaundize: Euen so let vs doe all thinges, that we may haue the fellowship of our wiues, which is the factour of all our doings at home, in great quiet & rest. And by these meanes all thinges shall prosper quietly, and so shall wee passe through the daungers of the troublous Sea of this worlde. For this state of life will bee more honourable and comfortable then our houses, then Seruaunts, then mony, then landes and possessions, then all things that can bee tolde . As all these with sedition and concord, can neuer worke vs anye comforte: So shall all thinges turne to our commodity and pleasure , if wee drawe this yoke in one concord of heart and minde. Wherevpon doe your best endeuour, that after thys sort yee vse your Matrymonye , and so shall yee bee armed on euerye syde. Ye haue escaped the snares of the Deuill, and the vnlawfull lusts of the flesh, ye haue the quietnes of conscience by this institution of matrimony ordeined by God: therefore vse oft prayer to him, that he would be present by you, that hee would continue concorde and charitie betwixt you . Doe the best yee can of your partes, to custome your selues to softnesse , meekenesse , and beare well in worth such ouer-sights as chaunce:

and thus shall your conuersation be most pleasaunt & comfortable. And although (which can no otherwise be) some aduersities shall followe, and otherwhiles now one discommoditie, now another shall appeare: yet in this common trouble and aduersitie lift vp both your hands vnto heauen, call vppon the helpe and assistance of God the authour of your mariage, & surely the promise of reliefe is at hand: For Christ affirmeth in his Gospell, where two or three bee gathered together in my name, and bee agreed, what matter soeuer they pray for, it shalbe granted them of my heauenly father. Why therefore shouldest thou be afraid of the danger, wher thou hast so ready a promise, and so nigh an helpe? furthermore, you must vnderstand how necessary it is for christian folke to bear Christs crosse: for els we shall neuer feele how comfortable gods helpe is vnto vs. Therfore giue thankes to God for his great benefite, in that ye haue taken vpon you this state of wedlocke and pray you instantly, that almighty god may luckily defend and maintayne you therin, that neither ye be ouercommed with any temptation, nor with any aduersitie. But before all thinges, take good heede that ye giue no occasion to the deuill to let and hinder your prayers by discorde and dissension: for there is no stronger defence and stay in all our life, then is prayer, in the which we may cal for the helpe of god and obtayne it, whereby we may winne his blessing, his grace, his defence, and protection, so to continue therein to a better life to come: which graunte vs hee that died for vs all, to whome be all honour and prayse, for euer and euer, Amen.

An

Idleneſſe.

FOr as much as man, being not borne to eaſe and reſt, but to labor and trauell, is by corruption of nature through ſinne, ſo farre degenerated and growen out of kinde, that he taketh Idleneſs to be no euill at all, but rather a commendable thing, ſeemly for thoſe that be wealthie, and therfore is greedily imbraced of moſt part of men, as agreeable to their ſenſuall affection, and all labour and trauell is diligently auoided, as a thing painefull and repugnant to the pleaſure of the fleſh: It is neceſſarie to be declared vnto you, that by the ordinaunce of God, which hee hath ſet in the nature of man, euery one ought in his lawfull vocation and calling, to giue himſelfe to labour: and that idleneſſe, beyng repugnant to the ſame ordinaunce, is a grieuous ſinne, and alſo, for the great inconueniences and miſchiefs whych ſpryng therof, an intollerable euil: to the intent that when ye vnderſtand the ſame, yee may diligently flee from it, and on the other part earneſtly apply your ſelues, euery man in his vocation, to honeſt labour and buſineſſe, whych as it is enioyned vnto man by Gods appointment, ſo it wanteth not hys manifolde bleſſings and ſundry benefits. Almighty God, after that hee had created man, put him into Paradiſe that hee might dreſſe and keepe it: But when he had tranſgreſſed Gods commandement, eating the fruit of the tree whych was forbidden him, almighty God forthwith did caſt him out of Geneſ. 3.

paradise into this wofull vale of miserie, enioy-
ing hym to labour the ground that hee was taken
out of, and to eate hys breade in the sweate of hys
face all the dayes of hys lyfe. It is the appointment
and will of God, that euery man, during the time
of this mortall and transitorie life, should gyue him
selfe to some honest and godly exercise and labour,
and euery one to do his owne busines, and to walk
Iob 5. vprightly in hys owne calling. Man (sayeth Iob)
Eccles. 7. is borne to labour. And we are commaunded by Ie-
sus Syrach, not to hate painefull workes, neyther
husbandrie, or other such mysteries of trauel, which
Prou. 5. the highest hath created. The wise man also exhor-
teth vs to drinke the waters of our owne cesterne,
and of the riuers that run out of the middes of our
owne well: meaning thereby, that we shoulde lyue
of our owne labours, and not deuoure the labors of
2. Thes. 4. other. Saint Paul hearing that among the Thes-
salonians, there were certayne that liued dissolut-
ly and out of order, that is to say, which did not
work, but were busi-bodies: not getting their own
liuing with their owne trauell, but eating other
mens bread of free cost, did commaund the said
Thessalonians, not only to withdraw themselues,
and abstaine from the familiar company of such in-
ordinate persons, but also that if there were anye
suche among them that woulde not labor, the same
should not eate, nor haue any liuing at other mens
handes. Which doctrine of S. Paul (no doubt) is
grounded vpon the ordinance of god, which is, that
euery man should labour: And therfore it is to be o-
beyed of all men, and no man can iustly exempt
himselfe

himſelfe from the ſame. But when it is ſayde, all men ſhould labour, it is not ſo ſtraitly meant, that all men ſhould vſe handie labor. But as there be diuers ſorts of labors, ſome of the minde, and ſome of the body, and ſome of both. So euery one (except by reaſon of age, or liuelie of body, or want of health hee be vnapt to labor at all) ought both for the getting of his owne liuing honeſtly, and for to profite others, in ſome kinde of labour to exercile himſelfe, according as the vocation whereunto GOD hath called him ſhall require. So that whoſoeuer doth good to the common-weale and ſociety of men with his induſtry and labor, whether it be by gouerning the common-weale publikly, or by bearing publike office or miniſtery, or by doing any common neceſſary affaires of his country, or by giuing counſell, or by teaching and inſtructing others, or by what other meanes ſoeuer he be occuppyed, ſo that profite and benefit redound thereof vnto others, the ſame perſon is not to be accounted idle, though he worke no bodily labor; nor is to be denyed his liuing (if he attend his vocation) though he worke not with his hands. Bodily labor is not required of them which by reaſon of their vocation & office, are occupied in the labour of the minde, to the profite and helpe of others. Saint Paule exhorteth Timothie to eſchue and refuſe idle widowes, whyeh go about from houſe to houſe, becauſe they are not onely idle, but prattlers alſo, and buſi-bodies, ſpeaking thinges which are not comely. The prophet Ezechiel declaring what the ſins of the city of Sodome were, reckoneth idleneſs to be one of the principall. The ſame

1. Tim. 5.

Ezechi. 16.

(ſayth

(layth hee) of Sodome were these, pride, fulnesse of meat, abundance and idlenesse: These things had Sodome and her daughters; meaning the cities subiect to her. The horrible and strange kinde of destruction of that citie, and all the country about the same (which was fire and brimstone rayning from heauen) most manifestly declareth, what a greeuous sinne idlenesse is, and ought to admonish vs to flee from the same, and embrace honest and godly labour. But if we giue our selues to idlenesse and sloth, to lurking and loytering, to wilfull wandring, and wastfull spending, neuer setling our selues to honest labour, but liuing like drone bees by the labors of other men, then doe wee breake the Lords commandement, we go astray from our vocation, and incurre the danger of Gods wrath and heauy displeasure, to our endles destruction, except by repentance we turne againe vnfainedly to god. The inconueniences and mischiefes that come of idlenesse, alwell to mans body, as to his soule, are more than can in short time be rehersed. Some we shal declare and open vnto you, that by considering them, ye may the better wyth your selues gather the rest. An idle hand (saith Salomon) maketh poore, but a quicke labouring hand maketh rich. Againe, he that tilleth his land, shall haue plenteousnesse of bread, but he that floweth in idlenesse, is a very foole, and shall haue pouertie enough. Againe, A slouthfull body wil not go to plow for colde of the winter, therfore shall he go a begging in summer, & haue nothing. But what shall wee neede to stand much about the prooving of this, that pouertie folo-

Prou. 11.

Prou. 11.28.

Prou. 10.

weth

eth idlenesse? Wee haue too much experience ther-
of (the thing is the more to be lamented) in thys
realme. For a great part of the beggerie that is a-
mong the poore, can be imputed to nothing so much,
as to idlenesse, and to the negligence of parents,
which do not bring vp their children, either in good
learning, honest labor, or some commendable occu-
pation or trade, whereby when they come to age,
they might get their liuing. Dayly experience also
teacheth, that nothing is more enimie or pernicious
to the helth of mans body, than is idlenes, too much
ease and sleepe and want of exercise. But these and
such like incommodities, albeit they be great and
noisome, yet bicause they concerne chiefly the bodie
and eternall goods, they are not to be compared
wyth the mischiefes and inconueniences, which
thorow idlenesse happen to the soule, whereof wee
will recite some. Idlenesse is neuer alone, but hath
alwayes a long taile of other vices hanging on,
which corrupt and infect the whole man, after such
sort, that hee is made at length nothing else but a
lumpe of sinne. Idlenesse (saith Iesus Syrach) bring- Eccles. 33.
eth much euill and mischiefe. Saint Bernabe cal-
leth it the mother of all euilles, and stepdame of all
vertues, adding moreouer, that it doth prepare and
(as it were) tread the way to hell fire. Where idle-
nes is once receiued, there the diuell is always rea-
dy to set in his foote, and to plant al kind of wicked-
nes and sin, to the euerlasting destruction of mans
soule. Which thing to be most true, we are plainlie
taught in the xiii. of Matth. where it is said, that the Matth. 13.
enimy came while men were a sleepe, and sowed
naughtie

naughtie tares among the good wheate. In verye deed the best time that the diuel can haue to worke his feat, is when men be asleepe, that is to say, idle: Then is he most busy in his worke, then doth he soonest catch men in the snare of perdition, then doeth he fill them wyth all iniquitie, to bring them (without Gods speciall fauour) vnto vtter destruction. Hereof we haue two notable examples, most liuely set before our eyes. The one in king Dauid, who tarying at home idlely (as the Scripture sayeth) at such times as other kings go forth to battell, was quickly seduced of Satan to forsake the Lorde his God, and to commit two greeuous and abhominable sins in his sight: adulterie, and murther. The plagues that insued these offences, were horrible and grieuous, as it may easily appeare vnto them that wil reade the storie. Another example of Samson, who so long as he warred with the Philistines enimies to the people of God, could neuer be taken or ouercome: But after that he gaue himself to ease and idlenesse, hee not onely committed fornication wyth the strumpet Dalila, but also was taken of his enimies, and had his eies miserably put out, was put in prison, and compelled to grinde in a mill, and at length was made the laughing stock of his enimies. If these two, who were so excellent men, so welbeloued of God, so indued wyth singular and diuine gifts, the one namely of prophesie, and the other of strength, & such men as neuer could by veration labour, or trouble, bee ouercome, were ouerthrowen and fell into greeuous sinnes, by giuing themselues for a short time to ease and idlenes, and

1 Reg. 11.

2. Reg. 12.

Iud. 16.

so

ſo conſequently incurred miſerable plagues at the handes of God: What ſinne, what miſchiefe, what inconuenience and plague is not to bee feared, of them which all their life long giue themſelues wholy to idleneſſe and eaſe? Let vs not deceiue our ſelues, thinking litle hurt to come of doing nothing: For it is a true ſaying, When one doth nothyng, he learneth to do euill. Let vs therefore alwayes be doing of ſome honeſt worke, that the diuell may finde vs occupyed. He himſelfe is euer occupied, neuer idle, but walketh continually ſeking to deuoure vs. Let vs reſiſt him wyth our diligent watchyng, in labour and in well doyng. For hee that diligently exerciſeth himſelfe in honeſt buſineſſe, is not eaſily catched in the diuels ſnare. When man thrugh idlenes, or for defalt of ſome honeſt occupation or trade to liue vppon, is brought to pouerty, and want of things neceſſary, we ſee how eaſily ſuch a man is induced for his gayne, to lie, to practiſe how he may deceiue hys neighbour, to forſweare hymſelfe, to beare falſe witneſſe, and oftentymes to ſteale and murder, or to vſe ſome other vngodly meane to liue wythall: whereby not onely his good name, honeſt reputation, and a good conſcience, yea hys life, is vtterly loſt, but alſo the great diſpleſure and wrath of God, with diuers and ſundry greeuous plagues, are procured. Lo here the end of the idle and ſluggiſh bodies, whoſe handes can not away wyth honeſt labour: loſſe of name, fame, reputation and life, here in this world, and without the great mercie of of GOD, the purchaſing of euerlaſting deſtruction in the worlde to come. Haue not all men

then

then good cause to beware and take heede of idlenes, seeing they that imbrace and followe it, haue commonly of their pleasant idlenes, sharpe and sower displeasures: Doubtlesse good and godly men, weying the great and manifold harmes that come by idlenesse to a common-weale, haue from time to time prouided wyth all diligence, that sharpe and seuere lawes might be made, for the correction and amendment of this euill. The Egyptians had a law, that euery man shoulde weekely bring his name to the chiefe rulers of the prouince, and therewythall declare what trade of life he occupied, to the intent that idlenesse might be worthily punished, and diligent labor duly rewarded. The Athenians did chastice sluggish and slothfull people, no lesse than they did heynous and greeuous offenders, considering (as the truth is) that idlenesse causeth much mischeefe. The Arreopagites called euery man vnto a strait account how he lyued: and if they found any loiterers that did not profite the common-weale by one meanes or other, they were driuen out, and banished, as vnprofitable members, that did onelye hurt and corrupt the bodie. And in this realme of England, good & godly lawes haue bin diuers times made, that no idle vagabonds and loytring rummagates should be suffred to go from towne to towne, from place to place, wythout punishement, whych neyther serue God nor their prince, but deuoure the sweet fruits of other mens labor, being common lyers, drunkards, swearers, theeues, whoremasters, & murderers, refusing all honest labor, & giue themselues to nothing else, but to inuent and do mischef,

Herodotus.

whereof

wherof they are more desirous and greedy, than is any lion of his prey. To remedy this inconuenience, let al parents and others, which haue the care and gouernance of youth, so bring thē vp either in good learning, labor, or some honest occupation or trade, whereby they may be able in tyme to come, not onlie to sustaine themselues competently, but also to releeue and supply the necessitie and want of others. And Saint Paul saieth, Let him that hath stollen, steale no more, and he that hath deceiued others, or vsed vnlawfull wayes to get hys liuing, leaue off the same, and labour rather, working wyth hys hands that thing which is good, that he may haue that whych is necessary for himselfe, and also be able to giue to others that stand in neede of his helpe, The prophet Dauid thinketh him happy that liueth vpon his labor, sayeng, When thou eatest the labours of thine handes, happie art thou, and well is thee. This happinesse or blessing consisteth in these and such like points. Ephes. 4. Psalme 128.

First it is the gift of God (as Salomon saith) whē one eateth and drinketh, and receiueth good of hys labour. Secondly, when one liueth of his owne labour (so it be honest and good) he liueth of it wyth a good conscience: and an vpright conscience is a treasure inestimable. Thirdly, he eateth his bread not with brawling and chiding, but wyth peace and quietnesse: when he quietly laboureth for the same, according to Saint Paules admonition. Fourthly, he is no mans bondman for his meat sake, nor needeth not for that to hang vppon the good will of other men: but so lyueth of his owne, that hee is Eccles. 3.

able to giue part to others. And to conclude, the laboring man and his familie, whyles they are busily occupied in their labour, be free from temptations and occasions of sinne, which they that liue in idlenes, are subiect vnto. And here ought artificers and laboring men, who be at wages for their work and labor, to consider their conscience to God, and their duety to their neighbor, least they abuse their time in idlenesse, so defrauding them whych be at charge both with great wages, & deare commons. They be worse than idle men indeed, for that they seeke to haue wages for their loytering. It is lesse danger to God to be idle for no gaine, than by idlenesse to win out of their neighbors purses, wages for that which is not deserued. It is true that almighty GOD is angrie with such as doe defraud the hyred man of his wages: the cry of that iniury ascendeth vp to Gods eare for vengeance. And as true it is, that the hired man, who vseth deceit in his labor, is a theefe before God. Let no man (sayth
1. Thess. 4. Saint Paul to the Thessalonians) subtilly beguile his brother, let him not defraud him in his busines: For the Lord is a reuenger of such deceits. Wherevpon he that wil haue a good conscience to GOD, that laboring man, I say, whych dependeth wholie vpon Gods benediction, ministring all thinges sufficient for his liuing, let him vse his time in faithful labor, and when his labour by sickneesse or other misfortune doth cease, yet let him thinke for that in his health hee serued GOD and his neyghbour truely, hee shall not want in time of necessitie. GOD vppon respecte of hys fidelitie in health, wil

will recompence his indigence, to moue the hearts of good men, to releeue ſuch decayed men in ſickeneſſe. Where otherwiſe whatſoeuer is gotten by idleneſſe, ſhall haue no foyſon to helpe in tyme of neede. Let the labouring man therefore eſchue for his part this vice of idleneſſe and deceit, remembring that Saint Paule exhorteth euery man to lay away all deceit, diſſimulation, and lying, and to vſe truth and plainneſſe to his neighbor, becauſe (ſaith he) we be members togither in one body, vnder one head Chriſt our ſauior. And here might be charged the ſeruing men of this realme, who ſpende their tyme in much idleneſſe of life, nothing regarding the opportunity of their time, forgetting how ſeruice is no heritage, how age will creep vpon them: where wiſedome were, they ſhould expend their idle time in ſome good buſines, wherby they might increaſe in knowledge, and ſo the more worthie to be ready for euery mans ſeruice. It is a great rebuke vnto them, that they ſtudy not either to write faire, to keepe a booke of account, to ſtudy the tongues, and ſo to get wiſedome and knowledge in ſuch bookes and workes, as be nowe plentifully ſet out in print of all maner languages. Let young men conſider the pretious value of their time, and waſte it not in idleneſſe, in iolity, in gaming, in banquetting, in ruffians company. Youth is but vanitie, & muſt be accounted for before God. How merry and glad ſoeuer thou be in thy youth, O yong man (ſaith the Preacher) how glad ſoeuer thy hart be in thy yong dais, how faſt and freely ſoeuer thou follow the ways of thine owne hart, and the luſt of thine owne eies, yet Ephes. 4. Eccleſ. 11.

be thou sure that God shall bring thee into iudgement for all these things. God of his mercy put it into the hearts and minds of al them that haue the swoorde of punishement in their handes, or haue families vnder their gouernance, to labour to redresse this great enormitie, of al such as liue idely and vnprofitably in the common-weale, to the great dishonor of God, and the greeuous plague of hys seelie people. To leaue sin vnpunished, and to neglect the good bringing vppe of youth, is nothing else but to kindle the Lords wrath against vs, and to heape plagues vpon our owne heads. As long as the adulterous people were suffered to liue licentiously wythout reformation: so long did the plague continue and increse in Israel, as ye may see in the booke
Num. 25. of Numbers. But when due correction was done vppon them, the Lords anger was strait way pacified, and the plague ceased. Let all officers therfore looke straitly to their charge. Let all maisters of housholdes reforme this abuse in their families, let them vse the authority that God hath giuen thē, let them not maintaine vagabondes and idle persons, but deliuer the realme and their housholdes from such noisom loiterers, that idlenes the mother of all mischiefe, being cleane taken away, almighty God may turne his dreadfull anger away from vs, and confirme the couenant of peace vppon vs for euer, through the merits of Jesus Christ our onelye Lord and Sauior, to whome wyth the father and the holy ghost, be all honour and glorie, world without end, Amen.

An Homelie of repentance, and of true reconciliation vnto God.

THere is nothyng that the holie ghost doth so much labour in all the scriptures to beat into mens heads, as repentance, amendement of life, and speedy returnning vnto the lord God of hosts. And no maruel why. For we do dayly and hourely by our wickednes and stubburne disobedience, horribly fall away from God, therby purchasing vnto our selues (if he should deale wyth vs according to his iustice) eternall damnation. So that no doctrine is so necessarie in the church of God, as is the doctrine of repentance and amendment of life. And verily the true preachers of the Gospell of the kingdome of heauen, and of the glad and ioyfull tidinges of saluation, haue always in their godly Sermons and preachings vnto the people, ioyned these two together, I meane repentance and forgiuenesse of sins, euen as our sauiour Jesus Christ did appoint himselfe, saying, So it behooued Christ to suffer, and to rise againe the third day, and that repentaunce and forgiuenesse of sinnes should be preached in his name among all nations. And therefore the holie Apostle doth in the Actes speake after this manner: I haue witnessed both to the Jewes and to the Gentiles, the repentance towards God, and faith towards our Lord Jesus Christ. Did not Iohn Baptist, Zacharias sonne, beginne hys ministerie wyth the doctrine of repentance, sayeng, Repent, for the kingdome of God is at hand? The like doc-

The doctrine of repentance is most necessarie.

Luke 14.

Actes 20.

Matth. 3.

Matth. 4.

trine did our Sauiour Iesus Christ preach hymselfe, and commaunded his apostles to preach the same.

I might here alleadge very many places out of the prophets, in the whych thys most wholesome doctrine of repentaunce is verye earnestly vrged, as most needefull for all degrees and orders of men, but one shall be sufficient at thys present tyme.

Ioel 2. These are the wordes of Ioel the prophet. Therfore also nowe the Lorde sayeth, Returne vnto mee with all your heart, wyth fasting, weeping, and mourning, rent your hearts and not your clothes, and turne vnto the Lorde your God, for he is gratious and merciful, and slow to anger, and of great compassion, & ready to pardon wickednesse. Wherby it is gyuen vs to vnderstande, that we haue here a perpetuall rule apointed vnto vs, which ought to be obserued and kept at all times, and that there is none other way whereby the wrath of God may be pacified, and his anger assuaged, that the fiercenesse of his fury, and the plagues or destruction, which by his righteous iudgement he had determined to bring vpon vs, may depart, be remoued and taken away. Where he saith, But now therefore, saith the Lord, returne vnto me: It is not without great importance, that the prophet speaketh so. For he had afore set forth at large vnto them, the horrible vengeaunce of GOD, whych no man was able to abide, and therefore hee doth moue them vnto repentaunce, to obtayne mercie, as if hee shoulde saye, I wyll not haue these thynges to

A perpetuall rule vvhich al must follovv.

be

be so taken, as though there were no hope of grace lefte. For although yee doe by your sinnes deserue to be vtterly destroyed, and GOD by hys righteous iudgementes hath determyned to bryng no small destruction vpon you, yet nowe that yee are in a manner on the very edge of the sword, if ye will speedily returne vnto him, he will most gently and most mercifully receiue you into fauour againe. Whereby we are admonished, that repentance is neuer too late, so that it be true and earnest. For sith that God in the Scriptures wyll be called our father, doubtlesse hee doeth followe the nature and property of gentle and merciful fathers, which seeke nothyng so much, as the returning agayne, and amendment of their children, as Christ doth abundantly teach in the parable of the prodigall son. Doth not the Lord him selfe say by the prophet, I wil not the death of the wicked, but that hee turne from his wicked ways & liue? And in another place If we confes our sinne, God is faithful and righteous to forgiue vs our sinnes, and to make vs cleane from all wickednes. Which most comfortable promises are confirmed by many examples of the scriptures. When the Iewes dyd wyllingly receyue and embrace the wholesome counsell of the prophet Esay, GOD by and by did reach his helping hand vnto them, and by hys aungell, did in one nyght slea the most worthie and valiant souldiors in Sennacheribs campe. Whereunto may king Manasses be added, who after al maner of damnable wickednes, returned vnto the Lord, & therefore was heard of him, and restored againe into hys kyngdome.

Luke 15. Ezech. 18. Esay 1.

1. Iohn 2.

Esay 37.

1. Par. 33.

The same grace and fauour dyd the sinnefull wo-
Luke 7.16. man Magdalen, Zacheus, the poore theefe, and ma-
ny other feele. All whych thinges ought to serue
for our comfort against the temptations of our con-
sciences, whereby the diuell goeth about to shake,
or rather to ouerthrow our faith. For euery one of
vs ought to apply the same vnto hymselfe, and say,
Yet nowe returne vnto the Lorde: neyther let the
remembrance of thy former life discourage thee, yea
the more wicked that it hath bene, the more feruent
and earnest let thy repentance or returning be, and
foorth with thou shalt feele the eares of the Lorde
wide open vnto thy prayers. But let vs more nar-
rowly looke vpon the commandement of the Lord
touching this matter. Turne vnto me (sayth he by
his prophet Ioel) wyth all your hearts, wyth fast-
ing, weeping, and mourning. Rent your hearts
and not your garments, &c. In whych wordes, he
comprehendeth all manner of thinges that can be
spoken of repentance, which is a returning agayne
of the whole man vnto God, from whome wee be
fallen away by sinne. But that the whole discourse
therof may the better be borne away, we shall first
consider in order foure principall points, that is,
from what wee must returne, to whome wee must
returne, by whome wee maye bee able to con-
uert, and the manner howe for to turne vnto
From whence we must returne. GOD. First, from whence, or from what
thynges wee must returne. Truely wee must
returne from those thynges, whereby wee haue
bin wythdrawen, pluckt, and led away from God.
And these generally are our sins, which as the holy

Prophet

Prophet Esay doth testifie, do seperate God and vs, and hide his face, that hee will not heare vs. But vnder the name of sin, not onely those grosse words and deedes, whiche by the common iudgement of men, are counted to be filthy and vnlawfull, and so consequently abhominable sinnes: but also the filthy lustes and inward concupiscences of the flesh, whiche (as Saint Paule testifieth) doe resist the will and spirite of God and therefore ought earnestly to be bridled and kept vnder. Wee must repent of the false and erronious opinions that wee haue had of God, and the wicked superstition that doth breed of the same, the vnlawfull worshiping and seruice of God, and other like. All these things must they forsake, that will truely turne vnto the Lorde and repent aright. For sith that for such things the wrath of God commeth vpon the children of disobedience, no end of punishment ought to be looked for, as long as we continue in such things. Therefore they bee here condemned, which will seeme to be repentant synners, and yet will not forsake their Idolatry and superstition. Secondly, we must see vnto whome we ought to returne. Reuertimini vsque ad me, saith the Lord: that is, Returne as farre as vnto me. We must then returne vnto the Lord, yea wee must returne vnto him alone: For hee alone is the trueth, and the fountaine of all goodnesse: But we must labour that we doe returne as farre as vnto him, and that we doe neuer cease nor rest till we haue apprehended and taken holde vpon him. But this must be done by faith. For sith that God is a spirite, he can by no other meane bee apprehended and taken

Esay 49.

Gal. 5.

Ephes. 5.

Vnto whome we ought to returne.

holde vppon. Wherefore, first they doe greatly erre, which doe not turne vnto God, but vnto the creatures, or vnto the inuentions of men, or vnto theyr owne merites. Secondly, they that doe begin to return vnto the Lord, and do faint in the mid way, afore they come to the marke that is appointed vnto them. Thirdly, because wee haue of our selues nothing to present vs to God, and do no lesse flee from him, after our fall, then our first patent Adam did, which when hee had sinned, did seeke to hide himselfe from the sight of God, wee haue neede of a mediatour for to bring and reconcile vs vnto him, who for our sinnes is angrie with vs. The same is Iesus Christ, who being true and natural God, equal and of one substance with the father, did at the time appointed take vppon him our frayle nature, in the blessed Virgins wombe, and that of her vndefiled substance, that so hee might be a mediator between GOD and vs, and pacifie his wrath. Of him doeth the father himselfe speake from heauen saying: This is my welbeloued Sonne, in whome I am well pleased. And hee himselfe in his Gospell doeth crie out and say, I am the way, the trueth, and the life, no man commeth vnto the Father but by mee. For hee alone did with the Sacrifice of his bodie and bloud, make satisfaction vnto the iustice of GOD for our sinnes. The Apostles doe testifie, that hee was exalted, for to giue repentance and remission of sinnes vnto Israell. Both whiche thinges hee himselfe did commaund to be preached in his name. Therefore they are greatlye deceiued that preache repentannce without Christe,

By whom we must returne vnto God.

Matth. 3.

Iohn. 14.
Iohn. 1.
1. Pet. 1.

Actes 5.
Luke. 24.

and

and teache the simple and ignorant that it consisteth onelye in the workes of men. They maye indeede speake manie thinges of good workes, and of amendement of life and manners: But without Christ they bee all vayne and vnprofitable. They that thinke that they haue don much of themselues towards repentance, are so much more the farther from God, because that they doe seeke those thinges in their owne workes and merites, whiche ought onely to bee sought in our Saniour Iesus Christe, and in the merites of his death, passion, and bloudshedding. Fourthly, this holie Prophet Ioel doeth liuely expresse the manner of this our returning or repentaunce, comprehending all the inwarde and outwarde thinges that maye bee heere obserued. First he will haue vs to returne vnto GOD with our whole heart, whereby hee doeth reuoke and put away all hipocrisie, least the same might iustlie be layde vnto vs. This people draweth neere vnto mee with their mouth, and worshippe me with their lippes, but their heart is farre of from mee. Secondlie, hee requireth a sincere and pure loue of godlinesse and of the true worshipping and seruice of GOD, that is to say, that forsaking all manner of thinges that are repugnaunt and contrarie vnto Gods will, wee doe giue our hearts vnto him, and all the whole strength of our bodyes and soules, according to that whiche is written in the Lawe: Thou shalt loue the Lorde thy GOD with all thy hearte, with all thy soule, and with all thy strength. Here therfore nothing is left vnto vs, that wee may giue vnto the worlde, and vnto the lustes

Iohn.15.

The manner of our returning.

Esai.29. Matth.15.

Deut.6.

of

of the flesh. For sith that the heart is the fountaine of all our workes, as many as doe with their whole heart turne vnto the Lord, doe liue vnto him onely. Neither doe they yet repent truely, that halting on both sides, doe otherwhiles obey God, but by and by doe thinke, that laying him aside, it is lawfull for them to serue the world and the flesh. And because that we are letted by the naturall corruption of our owne flesh, and the wicked affections of the same, he doth bid vs also to return with fasting: not thereby vnderstanding a superstitious abstinence and choosing of meates, but a true discipline or taming of the flesh, wherby the nourishments of filthy lusts, and of stubborne contumacye and pride, maye bee withdrawen and pluckt away from it. Whereunto hee doeth adde weeping and mourning, which doe contein an outward profession of repentance, which is very needfull and necessary, that so we may partly set forth the righteousnesse of God, when by such meanes wee doe testifie that wee deserued punishements at his hands, and partly stop the offence that was openly giuen vnto the weake.

Halting on both sides.

Psalme. 25.

This did Dauid see, who beeing not content to haue bewepte and bewailed his sinnes priuatelye would de publikely in his Psalmes declare and sette forth the righteousnesse of God, impunishing sinne, and also stay them that might haue abused his example to sinne the more boldly. Therefore they are farthest from true repentaunce, that will not confesse and acknowledge their sinnes, nor yet bewaile them, but rather doe most godlye glorie and reioyce in them. Now least any man should thinke that repentance

pentaunce doeth consist in outwarde weeping and mourning onely, he doeth rehearse that wherin the chiefe of the whole matter doth lie, when he sayth: Rent your hearts, and not your garments, & turne vnto the Lord your God. For the people of the East parte of the worlde were woont to rent their garments, if any thing hadd happened vnto them that seemed intollerable. This thing did hipocrits sometime counterfaite and follow, as though the whole repentance did stand in such outward gesture. Hee teacheth then, that another manner of thing is required, that is, that they must bee contrite in their harts, that they must vtterly detest and abhor sins, and being at defiance with them, returne vnto the Lord their God, from whome they went away before. For God hath no pleasure in the outward ceremonie, but requireth a contrite and humble hart, which he will neuer dispise, as Dauid doeth testifie. There is therefore none other vse to these outward ceremonies, but as farre forth as we are stirred vp by them, and doe serue to the glory of God, and to the edyfying of other.

Psalme 52.

Hypocrites do counterfeit all manner of things.

Psalme 51.

Now doth he adde vnto this doctrine or exhortation, certaine godly reason, which he doth ground vpon the nature and propertie of God, and whereby he doth teach, that true repentance can neuer bee vnprofitable or vnfruitful. For as in al other things mens heartes do quaile and faynte, if they once perceiue that they trauell in vaine: Euen so most specially in this matter, must wee take heede and beware that wee suffer not our selues to bee perswaded that all that we doe is but labour lost. For ther-

Howe repentance is not vnprofitable.

of either sodaine desperation doeth arise, or a licentious boldnesse to sinne, whiche at length bringeth vnto desperation. Least any such thing then should happen vnto them, he doth certify them of the grace and goodnesse of God, who is alwaies most readie to receiue them into fauour againe, that turne speedilie vnto him. Which thing hee doeth prooue with the same titles wherewith God doeth discribe and set forth himselfe vnto Moses, speaking on this maner: For he is gratious and merciful, slow to anger, of great kindenesse, and repenteth him of the euill, that is, suche a one as is sorye for your afflictions. First he calleth him gentle and gratious, as he who of his owne nature is more prompt and ready to do good, then to punish. Whereunto this saying of Esaias the prophet seemeth to pertein, where he saith: Let the wicked forsake his way, and the vnrighteous his owne imaginations, and returne vnto the Lord and he wil haue pitie on him, and to our God, for hee is very ready to forgiue. Secondly, he doth attribute vnto him mercy, or rather (according to the Hebrew word) the bowels of mercies: whereby he signified the natural affections of parents towardes their Children. Which thing Dauid doeth set forth goodly, saying: As a Father hath compassion on his Children, so hath the Lorde compassion on them that feare him, for he knoweth wherof we bee made, hee remembreth that wee are but dust. Thirdly, hee sayeth, that hee is slow to anger, that is to say, long suffering, and which is not lightly prouoked to wrath. Fourthly, that hee is of muche kindenesse, for hee is that bottomelesse well of all good-

Exod. 24.

Esaias. 55.

Psalme. 103.

goodnes, who reioyceth to doe good vnto vs. Therfore did hee create and make men, that hee might haue whom he should do good vnto, and make partakers of his heauenly richesse. Fiftly, hee repenteth of the euill, that is to saye, hee doeth call backe againe, and reuoke the punishment which had threatened, when hee seeth men repent, turne, and amend. Whereupon we doe not without a iust cause, detest and abhorre the damnable opinion of them whych doe most wickedly go about to perswade the simple and ignorant people, that if we chaunce after wee bee once come to God, and grafted in his Sonne Jesus Christe, to fall into some horrible sin, repentaunce shalbe vnprofitable vnto vs, there is no more hope of reconciliation, or to bee receiued againe into the fauour and mercie of God. And that they may giue coulour vnto their pestilent and pernicious errour, they doe commonlye bring in the sixth and tenth Chapters of the Epistle to the Hebrews, and the second chapter, of the second Epistle of Peter, not considering that in those places the holie Apostles doe not speake of the dailye falles, that wee (as long as wee carrie about this bodie of sin) are subiect vnto: But of the finall falling awaye from Christ and his Gospell, whith is a sin against the holye Ghoste that shall neuer bee forgiuen, because that they doe vtterlye forsake the knowen trueth, doe hate CHRIST and hys worde, they doe crucifie and mocke hym (but vnto their vtter destruction) and therefore fall into desperation, and can not repent. And that this is the true meaning of the holie spirit of God, it appeareth

Against the Nouations.

Math. 12. Mark. 3. The sinne against the holy ghost.

by

by many other places of the scriptures, which promiseth vnto all true repentant sinners, and to them that with their whole heart do turn vnto the Lord their God, free pardon and remission of their sinnes. Ierem. 4. For the probation hereof, wee reade this: O Israell (saith the holy Prophet Ieremie) if thou returne, returne vnto me, saith the Lord, and if thou put away thine abhomination out of my sight, then shalt thou be mooued. Againe, these are Esaias words: Let the wicked forsake his owne wayes, and the vnrighteous is owne imaginations, and turne againe vnto the Lord, and he will haue mercy vpon him, and to our God, for he is readie to forgiue. Esay 55. And in the Prophet Osee, the godlye doe exhorte one an other after this manner. Come and let vs turne againe vnto the Lord, for he hath smitten vs, and hee will heale vs, he hath wounded vs, and he will binde vs vp againe. Osee. 6. It is moste euident and plaine, that these things ought to be vnderstanded of them that were with the Lorde afore, and by their sinnes and wickednesses were gone away from him. Note.

For wee doe not turne againe vnto him with whome wee were neuer before, but wee come vnto him. Now, vnto all them that will returne vnfaignedly vnto the Lord their God, the fauour and mercy of God vnto forgiuenesse of sinnes, is liberally offered. Whereby it followeth necessarilye, that although we doe, after we bee once come to God and grafted in his sonne Iesus Christe, fall into great sins (for there is no righteous man vppon the earth that sinneth not, and if we say we haue no sinn, we deceiue our selues, and the trueth is not in vs) yet Eccles 7. 1. Iohn. 1.

if

if wee rise againe by repentaunce, and with a full purpose of amendement of life doe flee vnto the mercie of God, taking sure holde therupon, through fayth in his sonne Iesu Christ, there is an infallible hope of pardon and remission of the same, and that wee shall bee receiued agayne into the fauour of our heauenly Father. It is written of Dauid: I haue found a man according to my own heart, or I haue found Dauid the Sonne of Iesse, a man according to mine owne heart, who will doe all thinges that I will. This is a Godly commendation of Dauid. It is also most certaine, that he did steadfastly beleeue the promise that was made him touching the Messias, who should come of him touching the flesh, and that by the same faith he was iustified, and grafted in our Sauiour Iesu CHRIST to come, and yet afterwardes hee fell horribly, committing most detestable adoulterie and damnable murther, and yet assoone as hee cryed Peccaui, I haue sinned, vnto the LORD, his sinne beeing forgiuen, hee was receyued into fauour agayne. Nowe will we come vnto Peter, of whome no man can doubt but that he was grafted in our Sauiour Iesus Christ, long afore his denial. Which thing may easilye bee prooued by the answere which hee did in his name, and in the name of his fellow Apostles, make vnto our Sauiour Iesu CHRIST, when hee sayde vnto them, Will yee also goe awaye? Maister (sayeth hee) to whome shall wee goe? Thou haste the wordes of eternall life, and wee beleeue and knowe that thou art that CHRIST the Sonne of the liuing GOD. Whereunto maye

Act. 13. 2. Sam 7.

2. Sam. 11.

2. Sam. 12.

Iohn. 6.

be added the like confession of Peter, where Christ doeth giue this most infallible testimonie: Thou art blessed Simon the Sonne of Ionas, for neyther flesh nor bloud hath reueiled this vnto thee, but my Father which is in heauen. These wordes are sufficient to proone that Peter was alreadye iustified, thorow this his liuely fayth in the onely begotten sonn of GOD, whereof hee made so notable and so solemne a confession. But did not hee afterwardes most cowardly denye his maister, although he had heard of him, whosoeuer denieth me before men, I Math.26. will denye him before my father? Neuertheless, as- Math.10. soone as with weeping eyes, and with a sobbing heart hee dyd acknowledge his offence, and with an earnest repentaunce did flee vnto the mercye of GOD, taking sure holde thereupon, though faith in him whom he had so shamefully denyed, his sinne was forgiuen him, and for a certificate and assuraunce thereof, the roome of his apostleshippe was not denied vnto him. But nowe marke what doth follow. After the same holy Apostle hadde on whit- Act.2. sundaye with the rest of the Disciples receiued the gift of the holy Ghost most aboundantly, hee committed no small offence in Antiochia, by bringing y Gala.2. consciences of the faythfull into doubt by his example, so that Paule was faine to rebuke him to hys face, because that hee walked not vprightlye, or went not the right way in the Gospell. Shall we now say, that after this grieuous offence, hee was vtterly excluded and shutte out from the grace and mercy of God, and that this his trespasse, wherby he was a stumbling blocke vnto many, was vnpar-

donable?

donable? GOD defende wee should say so. But as these examples are not brought in, to the ende that wee should thereby take a boldenesse to sinne, presuming on the mercie and goodnesse of God, but to the ende that if through the frailenes of our own flesh, and the temptation of the Deuill, wee fall into like sinnes, we should in no wise dispaire of the mercie and goodnesse of GOD: Euen so must we beware and take heed, that we do in no wise think in our hearts, imagine, or beleeue that wee are able to repent aright, or to turne effectuallye vnto the Lorde by our owne might and strength. For this must bee verified in all men: Without me ye can do nothing. Againe, Of our selues wee are not able as much as to thinke a good thought. And in an other place. It is God that worketh in vs both ỹ wil and the deede. For this cause, though Ieremie had sayd before, If thou returne, O Israel, returne vnto me, saith the lord: Yet afterwards he saith, Turne thou me, O Lord, and I shal be turned, for thou art the Lord my God. And therfore that holy writer & ancient father Ambrose doth plainely affirme, that the turning of the heart vnto God, is of God, as the Lorde himselfe doeth testifie by his prophet saying, And I wil giue thee an heart to knowe me, that I am the Lorde, and they shall be my people, and I will be their GOD, for they shall returne vnto me wyth their whole heart, These things being considered, let vs earnestly pray vnto the liuing God our heauenlie Father, that he will vouchsafe by hys holie spirite, to worke a true and vnfaygned repentaunce in vs, that after the painefull labors

VVhat wee must beware of.

Iohn. 15.
2. Cor. 3.

Philip. 2.
Hierem. 6.

Ambrose de vocat. gent. lib. 1. cap. 9.

and trauells of this life we may liue eternally with his sonne Iesus Christ, to whome be all prayse and glory for euer and euer, Amen.

The second part of the Homilie

of Repentance.

HIthertoo haue you heard (welbeloued) howe needefull and necessarie the doctrine of repentaunce is, and howe earnestlye it is throughout all the Scriptures of GOD vrged and sette foorth, both by the auncient prophets, by our Sauiour Iesus Christ and his Apostles, & that for as much as it is the conuersion or turning againe of the whole man vnto God, from whome wee goe away by sinne: These foure pointes ought to bee obserued, that is, from whence or from what thinges wee muste returne, vnto whom this our returning must be made, by whose meanes it ought to bee done, that it may be effectuall, & last of all, after what sort wee ought to behaue our selues in the same, that it may be profitable vnto vs, and attaine vnto the thing that we doe seeke by it. Wee haue also learned, that as the opynion of them that denie the benefite of repentaunce, vnto those that after they be come to God and grafted in our Sauiour Iesu CHRIST, do through the frailnes of their flesh, and the temptation of the Deuill, fall into some grieuous and detestable Sinne, is most pestilent and pernitious:

So

So we must beware, that we doe in no wise thinke that we are able of our owne selues, and of our own strength, to returne vnto the Lorde our God, from whome we are gone away by our wickednesse and sinne. Nowe it shall bee declared vnto you, what bee the true parts of repentance, and what things ought to moone vs to repent, and to returne to the Lorde our GOD with all speede. Repentaunce (as it is sayde before) is a true returning vnto God, whereby men forsaking vtterly their idolatrie and wickednesse, doe with a liuely fayth imbrace loue, and worshippe the true liuing GOD onelye, and giue themselues to all maner of good workes, which by Gods woorde they knowe to bee acceptable vnto him. Nowe there be foure partes of repentance, whiche beeing sette togeather, may bee likened to an easie and short ladder, whereby wee may climb from the bottomelesse pitte of perdition, that wee cast our selues into by our daylie offences and grieuous sinnes, vppe into the castle or Towre of eternall and endlesse Saluation. The firste, is the contrition of the heart. For wee must bee earnestly sorie for our sinnes, and vnfaignedly lament and bewaile that we haue by them so grieuously offended our most bounteous and merciful God, who so tenderly loued vs, that hee gaue his onely begotten son to die a most bitter death, and to shed his dear heart bloude for our redemption and deliuerance. And verily this inward sorow and griefe being conceiued in the heart for the heinousnesse of sinne, if it bee earnest and vnfaigned, is as a sacrifice to God, as the holye Prophete Dauid doeth testifie, saying, A

There be foure partes of repentance.

Pſalme. 51. ſacrifice to God is a troubled ſpirite, a contrite and broken heart, O Lord thou wilt not deſpiſe. But that this may take place in vs, wee muſt bee dilygent to reade and heare the Scriptures and the word of God, which moſt liuely doeth paynt out before your eies our naturall vncleanneſſe, and the enormitie of our ſinfull life. For vnleſſe wee haue a through feeling of our ſinnes, howe can it bee that we ſhould earneſtly be ſory for them? Afore Dauid did heare the worde of the Lord by the mouth of the 2. Sam. 12. Prophet Nathan, what heauineſſe I pray you was in him for the adulterie and the murder that he had committed? So that it might bee ſayd right well, Acts 4. that he ſlept in his owne ſinne. We read in the acts of the Apoſtles, that when the people had heard the Sermon of Peter, they were compunct and pricked in their heartes. Which thing woulde neuer haue bene, if they had not heard that wholeſome ſermon of Peter. They therefore that haue no minde at all neyther to read, nor yet to heare Gods word, there is but ſmall hope of them that they will as much as once ſet their feete, or take holde vpon the firſt ſtaff or ſtep of this ladder: but rather will ſincke deeper and deeper into the bottomleſſe pit of perdition. For if at anye time through the remorſe of their conſcience, which accuſeth them, they feele any inwarde griefe, ſorowe or heauineſſe for their ſinnes, for as much as they want the ſalue and comforte of Gods woorde, whiche they doe deſpiſe, it will bee vnto them rather a meane to bring them to vtter deſperation than otherwiſe. The ſeconde is, an vnfeygned confeſſion and acknowledgyng of oure ſinnes,

sinnes vnto GOD, whome by them wee haue so grieuously offended, that if hee shoulde deale with vs according to his iustice, wee doe deserue a thousande helles, if there coulde be so many. Yet if wee will with a sorrowfull and contrite hearte make an vnfeigned confession of them vnto GOD, hee will freely and franckly forgiue them, and so put all our wickednesse out of remembraunce before the sight of his Maiestie, that they shall no more bee thonght vppon. Hereunto doeth pertaine the golden saying of the holy Prophet Dauid, where hee sayeth on this manner: Then I acknowledged my sinne vnto thee, neither did I hide mine iniquitie: I sayde, I will confesse against my selfe my wickednesse vnto the LORD, and thou forgauest the vngodlinesse of my Sinne. These are also the wordes of Iohn the Euangelist: If wee confesse our sinnes, GOD is faithfull and righteous, to forgiue vs our sinnes, and to make vs cleane from all our wickednesse. Which ought to bee vnderstanded of the confession that is made vnto GOD. For these are S. Augustines words: that confession which is made vnto God, is required by gods law, whereof Iohn the apostle speaketh, saying: If wee confesse our sinnes, God is faithfull and righteous to forgiue vs our sins, & to make vs cleane from all our wickednes: For without this confession, sin is is not forgiuen. This is then the chefest & most principal confession that in the scriptures & word of god we are biddē to make, & without the which we shal neuer obtaine pardon & forgiuenes of our sins. Indeed, besids this there is another kind of confession

Ezech. 18.

Psalme. 32.

1. Iohn. 1.

In Epist. ad Iulian' commitem 30.

which is needfull and necessary.

And of the same doeth Saunct Iames speake, after this manner, saying: Acknowledge your faults one to another, and praye one for another, that yee may bee saued. As if hee should saye: Open that which grieueth you, that a remedie may bee found. And this is commanded both for him that complaineth, and for him that hearetn, that the one should shew his griefe to the other. The true meaning of it is, that the faythfull ought to acknowledge their offences, whereby some hatred, rancour, ground, or malice, hauing risen or growen among them one to another, that a brotherly reconciliation maye bee hadde, without the which nothing that we do can be acceptable vnto GOD, as our Sauiour Iesus Matth. 5. Christ doth witnesse himselfe, saying, When thou offerest thine offering at the aultare, if thou remembrest that thy brother hath aught against thee, leaue there thine offring, and go and be reconciled, and when thou art reconciled, come & offer thy offering. It may be also thus taken, that we ought to confes our weaknes and infirmities one to another, to the end that knowing each others frailenes, wee may the more earnestly pray togither vnto almightye God our heauenly father, that he will vouchsafe to pardon vs our infirmities, for his son Iesus Christes sake, and not to impute them vnto vs, when he shal render to euery man according to his workes. And whereas the aduersaryes go about to wrest this place for to maintein their auricular confessiō withal, they are greatly deceyued themselues, and do shamefully deceyue others: For if this text ought

to

to be vnderstoode of auricular confession: then the priests are as much bound to confes them selues to the lay people, as the lay people are bound to confes themselues to them. And if to pray, is to absolue: then the laytie by this place hath as great authority to absolue the priests, as the priests haue to absolue the laytie. This did Ioannes Scotus, otherwyse called Duns, well perceiue, who vpō this place writeth on this maner. Neither doth it seeme vnto me, that Iames did giue this commandement, or that he did set it foorth as being receiued of Christ. For firste and formost, whence had he authoritie to bind the whole church, sith that he was onely bishop of the church of Ierusalem: except thou wilt say, that the same churche was at the begynnyng the heade church, and consequently that hee was the heade bishop, whych thyng the sea of Rome will neuer grant. The vnderstanding of it then, is as in these wordes: Confes your sins one to an other. A persuasion to humilitie, whereby hee wylleth vs to confesse our selues generally vnto our neighbours, that we are sinners according to this saying: if we say wee haue no sinne, wee deceiue our selues, and the truth is not in vs. And where that we doe alleage this saying of our sauiour Iesus Christ vnto the leper, to prooue auricular confession to stande on Gods worde, Go thy way and shewe thy selfe vnto the priest: Doe they not see that the leper was cleansed from his leprousie, afore he was by Christ sent vnto the priest for to shew himselfe vnto him? By the same reason we must be cleansed from our spirituall leprosie, I meane, our sinnes must

Answere to the aduersaries which maintaine auricular cōfession.

Iohannes Scotus lib. 4. sienent. distinct 17. quæst. 1.

Matth. 8.

bee forgiuen vs before that wee come to confeſſion. What neede we then to tel forth our ſinnes into the eare of the prieſt, ſith that they be already taken away? Therefore holy Ambroſe in his ſecond ſermon vpon the hundred and nineteenth pſalme doth ſay full well, Go ſhew thy ſelfe vnto the prieſt. Who is the true prieſt, but hee which is the prieſt for euer, after the order of Melchizedech? Whereby this holy father doth vnderſtand, that both the prieſthood and the lawe being changed, we ought to acknowlege none other prieſt for deliuerance from our ſins, but our ſauiour Jeſus Chriſt, who being our ſouereigne biſhoppe, doth with the ſacrifice of his bodie and bloud, offered once for euer vpon the aultare of the croſſe, moſt effectually cleanſe the ſpirituall leproſie, and waſh away the ſinnes of all thoſe that wyth true confeſſion of the ſame doe flee vnto hym.

Ambroſe.

It is moſt euident and plaine, that this auricular confeſſion hath not his warrant of Gods word, els it had not bin lawful for Nectarius biſhoppe of Conſtantinople, vpon a iuſt occaſiõ to haue put it down. For when any thing ordeined of GOD, is by the lewdneſſe of men abuſed, the abuſe ought to be taken away, and the thing it ſelfe ſuffred to remaine.

Nectarius Sozomenus eccleſiaſt. hiſto. lib. 7. cap. 16. lib. 10. confeſſionum cap. 3.

Moreouer, theſe are Sainct Auguſtines wordes, What haue I to doe wyth men, that they ſhoulde heare my confeſſion, as though they were able to heale al my diſeaſes? A curious ſort of men to know an other mans life, and ſlouthfully to correcte and amend their owne. Why do they ſeeke to heare of me what I am, which will not heare of thee what they are? And how can they tel when they heare by me

me of my selfe, whether I tell the truth or not, sith that no mortall man knoweth what is in man, but the spirit of man which is in him? Augustine would not haue written thus, if auricular confession had bin vsed in his time. Being therefore not led wyth the conscience thereof, let vs wyth feare and trembling, and with a true contrite heart, vse that kinde of confession that God doth command in his word, and then doubtles, as he is faithfull and righteous, he wil forgiue vs our sins, and make vs clean from all wickednesse. I do not say, but that if any doe finde themselues troubled in conscience, they may repayre to their learned curate, or pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receiue at their hand the comfortable salue of Gods word, but it is against the true christian libertie, that any man shoulde bee bounde to the numbryng of his sinnes, as it hath beene vsed heretofore in the time of blindnes and ignorance.

The third part of repentaunce, is fayth, whereby wee do apprehend and take holde vpon the promises of GOD, touching the free pardon and forgiuenesse of our sinnes. Which promises are sealed vp vnto vs, wyth the death and bloudshedding of his sonne Jesu Christ. For what shoulde anayle and profite vs to be sorie for our sinnes, to lament and bewayle that wee haue offended our moste bounteous and mercifull father, or to confesse and acknowledge our offences and trespasses, though it be done neuer so earnestly, vnlesse we do stedfastly beleeue, and be fully perswaded, that God for his

his sonne Iesu Christes sake, will forgiue vs al our sins, and put them out of remembrance, and from his sight? Therefore they that teach repentaunce wythout a liuely faith in our sauiour Iesus Christ, do teach none other but Iudas repentance, as all the schoole men doe, which do onely allowe these three parts of repentance, the contrition of the heart, the confession of the mouth, and the satisfaction of the worke. But al these things we find in Iudas repentance: which in outward appearance did farre exceede and passe the repentance of Peter. For firste and formost we reade in the gospell, that Iudas was so sorrowefull and heauie, yea that hee was fylled wyth such anguish and veration of minde, for that whych he had done, that hee could not abide to liue any longer. Did not he also afore hee hanged hymselfe make an open confession of his fault, when hee said, I haue sinned, betraying innocent bloud? And verily this was a very bold cõfession, which might haue brought him to great trouble. For by it he did lay to the high priests and elders charge, the shedding of innocent blood, and that they were most abhominable murderers. He did also make a certaine kinde of satisfaction, when he did cast their money vnto them agayne. No such thing doe wee reade of Peter, although he had committed a very heynous sinne, and most greeuous offence, in denyeng of his maister. We finde that he went out and wept bitterly, whereof Ambrose speaketh on this manner: Peter was sory and wept, because he erred as a man. I doe not finde what hee sayde, I knowe that he wept. I read of his teares, but not of his satisfaction.

The repentance of the schoole men.

Iudas and his repentance.

Matth. 27.

Peter and his repentance.

De penitentia distin. 1. cap. Petrus.

tisfaction. But how chaunce that the one was receiued into fauour againe with God, and the other cast away, but because that the one did by a liuelye faith in him whome he had denied, take holde vpon the mercy of GOD, and the other wanted fayth, whereby he did dispaire of the goodnesse and mercy of GOD? It is euident and plaine then, that although wee be neuer so earnestly sorie for our sins, acknowledge and confes them: yet all these things shal be but meanes to bring vs to vtter desperation except we do stedfastly beleeue, that God our heauenly father will for his son Iesu Christs sake, pardon and forgiue vs our offences and trespasses, and vtterly put them out of remembraunce in his sight. Therfore, as we sayd before, they that teach repentance without Christ, and a liuely faith in the mercie of God, do only teach Cains or Iudas repentance. The fourth is, an amendment of life, or a new life, in bringyng forth fruits worthie of repentance. For they that doe truely repent, must be cleane altered and chaunged, they must become new creatures, they must be no more the same that they were before. And therefore thus said Iohn Baptist vnto the Pharasies and Sadduces that came vnto his baptisme: O generation of vipers, who hath forewarned you to flee from the anger to come? bring forth therfore fruits worthy of repentance. Wherby we do learne, that if we wil haue the wrath of God to be pacified, we must in no wise dissemble, but turne to him againe wyth a true and sound repentaunce, whyche may bee knowen and declared by good fruits, as by most sure and infallible signes therof. Matth. 3.

They

They that do from the bottome of theyr heartes acknowledge their ſinnes, and are vnfaynedly ſorie for theyr offences, wil caſt off all hypocriſy, and put on true humilitie, and lowlineſſe of heart. They wil not onelie receiue the phyſitian of the ſoule, but alſo with a moſt feruent deſire long for him. They will not onely abſtaine from the ſins of their former life, and from all other filthie vices, but alſo flee, eſchue, and abhorre al the occaſions of the m. And as they did before giue themſelues to vncleanneſſe of life, ſo will they from hence forwardes with all diligence, giue themſelues to innocencie, pureneſſe of life, and true godlineſſe. Wee haue the Niniuites for an exIonas 3. ample, which at the preaching of Ionas did not only proclaime a generall faſt, and that they ſhould euery one put on ſacke-cloth: but they all did turne from their euill wayes, and from the wickedneſſe that was in their hands. But aboue all other, the Luke 19. hiſtorie of Zacheus is moſt notable: For being come vnto our ſauiour Jeſu Chriſt, hee did ſay, Beholde Lorde, the halfe of my goodes I giue to the poore, and if I haue defrauded any man, or taken aught away by extortion or fraude, I do reſtore him foure folde. Here wee ſee that after his repentaunce, hee was no more the man that hee was before, but was cleane changed and altered. It was ſo farre off, that he woulde continue and bide ſtill in his vnſatiable couetouſnes, or take aught away fraudulently from any man, that rather he was moſt wylling & redy to giue away his own, and to make ſatisfaction vnto all them that he had done iniurie and wrong vnto. Here may wee ryght well adde

the

the ſinfull woman, which when ſhe came to our ſa- Luke 7.
uiour Jeſus Chriſt, dyd powre downe ſuch abun-
daunce of teares out of thoſe wanton eies of hers,
wherewyth ſhe had allured many vnto folly, that
ſhe did with them waſh his feet, wiping them with
the haires of her head, which ſhee was woont moſt
gloriouſly to ſet out, making of them a net of the di-
uell. Hereby we do learne what is the ſatisfaction Iohn 5.
that GOD doth require of vs, which is, that wee
ceaſe from euill, and do good, and if wee haue done
any man wrong, to indeuor our ſelues to make him
true amends to the vttermoſt of our power, follow-
ing in this the example of Zacheus, and of thys ſin-
full woman, and alſo that goodly leſſon that Iohn
Baptiſt Zacharies ſon did giue vnto them that came
to aſke counſel of him. This was commonly the pe- Iohn 15.
nance that Chriſt inioined ſinners: go thy way, and
ſin no more. Which penance wee ſhall neuer be able
to fulfil, without the ſpeciall grace of him that doth
ſay, without me yee can do nothing. It is therefore
our parts, if at leaſt wee be deſirous of the helth and
ſaluation of our owne ſelues, moſt earneſtly to pray
vnto our heauenly father, to aſſiſt vs with his holie
ſpirite, that wee may bee able to hearken vnto the
the voice of the true ſheepheard, and wyth due obe-
dience to folowe the ſame. Let vs hearken to the
voice of almightie God, when hee calleth vs to re-
pentance, let vs not harden our hearts, as ſuche
infidels do, who abuſe the time giuen them of God
to repent, and turne it to continue their pride and
contempt againſt God and man, which know not
howe much they heape Gods wrath vppon them-
ſelues,

selues, for the hardnesse of their hearts, which can not repent at the day of vengeance. Where wee haue offended the law of God, let vs repent vs of our straying from so good a Lorde. Let vs confes our vnworthines before him, but yet let vs trust in Gods free mercy, for Christs sake, for the pardon of the same. And from henceforth let vs indeuour our selues to walke in a new life, as new borne babes, whereby we may glorify our father which is in heauen, and thereby to beare in our consciences a good testimonie of our fayth. So at the last, to obtaine the fruition of euerlasting lyfe, through the merits of our Sauiour, to whome be all prayse and honor for euer, Amen.

The third part of the Homelie of repentance.

IN the Homelie last spoken vnto you (right welbeloued people in our sauiour Christ) yee heard of the true parts and tokens of repentance, that is, hearty contrition and sorrowfulnesse of our heartes, vnfained confession in worde of mouth for our vnworthie liuing before God, a stedfast faith to the merits of our sauior Christ for pardon, and a purpose of our selues by Gods grace to renounce our former wicked life, and a full conuersion to God in a new life to glorifie his name, and to liue orderly and charitably, to the comforte of our neyghbour, in all righte-

righteoulneſſe, and to liue ſoberly and modeſtly to our ſelues, by vſing abſtinence; and temperance in word and in deede, in mortifying our earthly members here vpon earth: Now for a further perſwaſion to moue you to thoſe parts of repentance, I will declare vnto you ſome cauſes, which ſhould the rather moue you to repentance.

The cauſes that ſhoulde moove vs to repent.

Eſay 31. Ezech. 33.

Firſt, the commandement of God, who in ſo many places of the holy and ſacred Scriptures, doth bid vs returne to him. O yee children of Iſrael (ſaith he) turne againe from your infidelitie, wherein yee drowned your ſelues. Againe, Turne you, turne you from your euill wayes: For whie will yee die, O yee houſe of Iſrael? And in an other place, thus doth he ſpeake by his holie Prophet Oſee: O Iſrael, returne vnto the Lord thy God: For thou haſt taken a great fall by thine iniquitie. Take vnto you theſe wordes with you, when you turne vnto the Lord and ſay vnto him, Take away all iniquitie, and receiue vs graciouſly, ſo wil we offer the calues of our lips vnto thee. In all theſe places wee haue an expreſſe commandement giuen vnto vs of God for to returne vnto him. Therefore wee muſt take good heede vnto our ſelues, leaſt whereas we haue already by our manifolde ſins and tranſgreſſions, prouoked and kindled the wrath of god againſt vs, we do by breaking this his commãdement, double our offences, and ſo heap ſtill damnation vpon our owne heades by our dayly offences and treſpaſſes, whereby we prouoke the eies of his Maieſtie, we do wel deſerue (if he ſhould deale with vs according to his iuſtice) to be put away for euer frõ the fruition

Oſee. 14.

of his glorie? How much more then are we worthy of the endlesse tormentes of hell, if when wee bee so gently called againe after our rebellion, and commanded to returne, we will in no wise hearken vnto the voice of our heauenly father, but walke still after the stubbornesse of our owne hearts?

Secondly, the most comfortable and sweete promise that the Lord our GOD did of hys meere mercy and goodnesse ioine vnto hys commaundement. For he doth not only say, Returne vnto me, O Israel: but also, If thou wilt returne, and put away all thine abhominations out of my sight, thou shalt neuer be moued. Ierem. 4. These wordes also haue wee in the prophet Ezechiel: At what time soeuer a sinner doth repent him of his sin, from the bottome of his heart, I will put all his wickednesse out of my remembrance (saith the Lord) so that they shall be no more thought vpon. Ezech. 18. Thus are wee sufficiently instructed, that God wil according to hys promise, freely pardon, forgiue, and forget all our sinnes, so that wee shall neuer be cast in the teeth with them, if, obeying his commaundement, and allured by hys sweete promises, wee will vnfainedly returne vnto him.

Thirdly, the filthinesse of sinne, which is suche, that as long as we do abide in it, God can not but detest and abhorre vs, neither can there be any hope that we shall enter into the heauenly Ierusalem; except wee be first made cleane and purged from it. But this will neuer be, vnlesse forsaking our former life, we do with our whole heart returne vnto the Lord our God, & with a full purpose of amende-

ment

ment of life, flee vnto his mercy, taking sure holde thereupon through faith in the blood of hys sonne Iesu Christ. If we should suspect any vncleanesse to be in vs, wherefore the earthly prince should loth and abhorre the sight of vs, what paines would we take to remoue and put it away? How much more ought we with all diligence and speed that may be, to put away that vncleane filthinesse that doeth separat and make a diuision betwixt vs and our god, and that hideth his face from vs, that hee will not heare vs? And verily herein doth appeare howe filthie a thing sinne is, sith that it can by no other meanes be washed away, but by the bloude of the only begotten son of God. And shal we not frō the bottome of our hearts detest and abhorre, and with all earnestnesse flee from it, sith that it did cost the deare heart bloud of the onely begotten son of God our Sauiour and Redeemer, to purge vs from it? Plato doeth in a certaine place write, that if vertue could be seene with bodily eies, al men would wonderfully be inflamed and kindled with the loue of it: euen so on the contrary, if we might with our bodily eies beholde the filthinesse of sinne, and the vncleannesse therof, we could in no wise abide it, but as most present and deadly poison, hate and eschue it. Wee haue a common experience of the same in them, which when they haue committed any heinous offence, or some filthy and abhominable sin, if it once come to light, or if they chance to haue a thorough feeling of it, they be so ashamed (their owne conscience putting before their eies, the filthines of their act) that they dare look no man in ỹ face, much

A similitude

Esay 59.

lesse that they shoulde bee able to stand in the sight of God.

Fourthly, the vncertaintie and brittlenesse of our owne liues, whych is such, that wee can not assure our selues, that wee shal liue one houre, or one halfe quarter of it. Which by experience we do find daily to be true, in them that being nowe merry and lustie, and sometimes feasting and banquetting with their friends, do fall suddenly dead in the streetes, and otherwhiles vnder the boorde weene they are yet at meat. These daily examples, as they are most terrible and dreadfull, so ought they to moue vs to seeke for to be at one wyth our heauenly iudge, that we may with a good conscience apeare before hym, whensoeuer it shal please him for to cal vs, whether it be suddenly or otherwise, for wee haue no more charter of our life, than they haue. But as wee are most certaine that we shall die, so are wee most vncertaine when we shall die. For our life doeth lie in the hand of god, who will take it away when it pleseth him. And verily when the highest sumner of al which is death, shal come, hee wil not be saide nay: but we must forthwith be packing, to be present before the iudgement seat of God, as he doth find vs, according as it is written: Whereas the tree falleth, whether it be toward ỹ south, or toward the north, there it shall lie. Whereunto agreeth the saying of the holy martyr of God Saint Cyprian, sayeng: As God doth finde thee when hee doth call, so doth hee iudge thee. Let vs therefore followe the counsell of the wise man, where hee saith: Make no tarryeng to turne vnto the Lord, and put not off from day to day.

Death the Lords sumner

Eccl. 11.

Contra Demetrianum. Eccles. 5.

day. For sodenly shal the wrath of the Lord breake forth, and in thy securitie shalt thou bee destroyed, and shalt perish in the time of vengeance. Wherfore the wordes I desire you to marke diligently, because they do most liuely put before our eies, the fondnesse of many men, which abusing the long suffring and goodnes of God, doe neuer thinke on repentance or amendment of life. Folow not (saith he) thine own minde, and thy strength, to walke in the wayes of thy hart, neither say thou, who wil bring me vnder for my works: For God the reuenger wyl reuenge the wrong done by thee. And saye not, I haue sinned, and what euill hath come vnto mee? For the almightie is a patient rewarder, but hee will not leaue thee vnpunished. Because thy sins are forgiuen thee, be not wythout feare to heape sinne vpon sinne. Say not neyther, The mercie of GOD is great, he wil forgyue my manifolde sins: For mercy and wrath come from him, and his indignation commeth vpon vnrepentant sinners. As if ye shold say, Art thou strong & mightie? Art thou lustie and yong? Hast thou the welth and riches of the world? Or when thou hast sinned, hast thou receyued no punishment for it? Let none of al these things make thee to be the slower to repent, and to returne wyth speed vnto the Lord. For in the day of punishment & of his sudden vengeance, they shall not be able to helpe thee. And specially when thou art eyther by the preaching of Gods worde, or by some inwarde motion of hys holy spirite, or else by some other meanes called vnto repentance, neglect not the good occasion that is ministred to thee, least when thou

wouldest repent, thou hast not the grace for to doe it. For to repent, is a good gift of God, which he will neuer grant vnto them, which liuing in carnall security, do make a mocke of his threatnings, or seek to rule his spirits as they list, as though his working and gifts were tied vnto their will. Fiftly, the auoiding of the plagues of God, and the vtter destruction that by hys righteous iudgement doeth hang ouer the heads of them al that will in no wise returne vnto the Lord: I wil (saith the Lord) giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, and for a curse in al places where I shall cast them, and wil send the sword of famine, and the pestilence among them, till they be consumed out of the lande. And wherfore is this? By cause they hardned their hearts, and would in no wise returne from their euill wayes, nor yet forsake the wickednesse that was in their owne handes, that the fiercenesse of the Lords furie might depart from them. But yet this is nothing in comparison of the intollerable and endlesse torments of hell fire, which they shall be faine to suffer, who after their hardnes of heart ỹ can not repent, do heap vnto themselues wrath against the day of anger, and of the declaration of the iust iudgement of God: whereas if wee wyll repent, and be earnestly sorie for our sinne, and with a full purpose and amendment of life, flee vnto the mercy of our God, & taking sure hold therupon thorough faith in our Sauiour Iesus Christ, do bring forth fruits worthy of repentance: he wil not ouelie powre his manifold blessings vpon vs here in thys

Ieremi. 24.

Rom. 2.

world,

world, but also at the last, after the paineful trauels of this life, reward vs with the inheritaunce of hys children, which is the kingdome of heauen, purchased to vs with the death of his son Iesu Christ our Lord, to whome with the father & the holy ghost, be all praise, glory, & honor, world without end, Amen.

An Homelie against disobedience and wilfull rebellion.

The first part.

AS God the creator & Lord of al things appointed his Angels & heauenly creatures in al obedience to serue and to honour hys maiestie: so was it his wil that man, his chiefe creature vppon the earth, should liue vnder the obedience of hys creator and Lord: and for that cause, God, as soone as hee had created man, gaue vnto him a certaine precept and lawe, which he (being yet in the state of innocencie, and remaining in paradise) shoulde obserue as a pledge and token of his due and bounden obediēce, wyth denunciation of death if hee did transgresse and breake the sayde lawe and commaundement. And as God woulde haue man to be his obedient subiect, so did he make all earthly creatures subiect vnto man, who kept their due obedience vnto man, so long as man remained in his obediēce vnto God: in the which obedience if man had contynued

Psal. 96. b. 8. & 10. d 20. & 148. a 2.
Dan. 3. c 58. & 7. c.
Math. 26. c 55
Colos. 1. b. 18
Heb. 1. b 4. c. 14.
Apoc. 19. b. 10.
Gen. 2. c. 17.
Gen. 1. d. 28.

stil, ther had ben no pouerty, no diseases, no sickness, no death, nor other miseries wherwith mankind is now infinitely and most miserably afflicted and oppressed. So here apeareth the originall kingdom of God ouer angels and man, and vniuersally ouer all things, and of man ouer earthly creatures whiche God had made subiect vnto him, and with al the felicitie and blessed state, which angels, man and all creatures had remained in, had they continued in due obediēce vnto god their king. For as long as in this first kingdome the subiects continued in due obedience to God their king, so long did god imbrace all hys subiects wyth his loue, fauour, and grace, which to inioy, is perfect felicitie, whereby it is euident, that obedience is the principall vertue of all vertues, & indeed the very roote of all vertues, and the cause of all felicitie. But as all felicitie and blessednes shuld haue continued with the continuance of obedience, so with the breach of obedience, & breaking in of rebellion, al vices and miseries did withall breake in and ouerwhelme the world. The first author of which rebellion, the roote of all vices, and mother of all mischiefes, was Lucifer, first Gods most excellent creature, and most bounden subiect, who by rebelling against the maiestie of God, of the brightest & most glorious angel, is become the blackest and most foulest feend and diuell: and from the height of heuen, is fallen into the pit & bottom of hel.

Matth. 4. b 9.
Matt. 25. d 41.
Iohn. 8. f. 44
2. Pet. 2. a. 4.
Epist. Iud a 6.
Apoc. 12. b 7.
Gen 3. 23. &c
Sap. 2. d 24.
Gen 3. b 8. 9,
&c. cap 17. &
d 23. 24.

Here you may see the first author and founder of rebellion, and the reward thereof, here you may see the graund captain & father of rebels, who persuading the folowing of his rebellion against god their

creator

creator and Lord, vnto our first parents Adam and Eue, brought them in high displeasure with God, wrought their exile and bannishment out of Paradise, a place of all pleasure and goodnesse, into this wretched earth and vale of all miserie, procured vnto them sorrows of their minds, mischiefes, sicknesse, diseases, death of their bodies, and which is farre more horrible then all worldly and bodily mischiefes, hee had wrought thereby their eternal and euerlasting death and damnation, had not God by the obedience of his Sonne Iesus Christ repaired that whiche man by disobedience and rebellion had destroyed, and so of his mercie hadde pardoned and forgiuen him: of which all and singular the premises, the holy Scriptures doe beare record in sundrie places. Thus doe you see, that neither heauen nor Paradise could suffer any rebelion in them, neither bee places for any rebels to remaine in. Thus became rebellion, as you see, both the first and the greatest, and the verie roote of all other sinnes, and the first and principall cause, both of all worldlye and bodily miseries, sorrowes, diseases, sicknesses, and deathes, and which is infinitely worse then all these, as is sayd, the very cause of death & damnation eternall also. After this breache of obedience to God, and rebellion against his maiesty, al mischiefs and miseries breaking in therewith, and ouerflowing the world, least al things should come vnto confusion and vtter ruine, God forthwith by lawes giuen vnto mankinde, repaired againe the rule and order of obedience thus by rebellion ouerthrowen, & besides the obedience due vnto his maiestie, he not

Rom. 5. c. 12. &c. & d. 19 &c.

Gen. 3. c. 16.

Gen. 3. d. 17.

onely ordeyned that in families and householdes, the wife should be obedient vnto her husbande, the children vnto their parents, the seruants vnto their maisters: but also, when mankinde increased, and spread it selfe more largely ouer the world, he by his holy word did constitute and ordayne in cities and countries seuerall and speciall gouernours and rulers, vnto whom the residue of his people should be obedient.

Iob.34.d.30. & 36.a.7.

As in reading of the holy Scriptures, wee shall finde in verye many, and almost infinite places, as wel of the old testament, as of the newe, that kings and princes, aswel the euil as the good, do raigne by Gods ordinance, and that subiects are bounden to obey them: that God doth giue princes wisedome, great power and authoritie: that God defendeth them agaynst their enimies, and destroyeth theyr enimies horribly: that the anger and displeasure of the prince, is as the roaring of a lion, and the very messenger of death: and the subiect that prouoketh him to displeasure, sinneth against hys own soule: with many other thinges, concerning both the authoritie of princes, and the duties of subiects. But here let vs rehearse two speciall places out of the new testament, which may stand in stead of all other:. The first out of Saint Paules epistle to the Romaines and the thirteenth Chapiter, where hee writeth thus vnto all subiectes, Let euery soule be subiect vnto the higher powers, for there is no power but of GOD, and the powers that be are ordained of GOD. Whosoeuer therefore resisteth the power, resisteth the ordinaunce of GOD,

Eccle.8.a.2. & 10.c.16.17. & d.20. Psal.18.g.50. & 20 b.5.& 21.a.1.& 144. a.1. Prou.8.b.15.

Rom.13.

and

and they that resist, shall receiue to themselues da-
nation. For princes are not to bee feared for good
works, but for euill. Wilt thou then bee without
feare of the power? Doe well, so shalt thou haue
praise of the same: For he is the minister of God for
thy wealth. But if thou do euil, feare: for he beareth
not the sword for nought, for hee is the minister of
God to take vengeance vpon him that doeth euill.
Wherfore ye must be subiect, not because of wrath
only, but also for conscience sake: for, for this cause
ye pay also tribute, for they are Gods ministers, ser-
uing for the same purpose. Giue to euery man ther-
fore his duty: tribute, to whome tribute belongeth:
custome, to whom custome is due: feare, to whome
feare pertaineth, honor, to whom ye owe honor. Thus
far are S. Paules words. The second place is in S.
Peters first epistle, & ij second chapter, whose words 1. Pet. 2.
are these, Submit your selues to al maner ordinãce
of man for the lords sake, whether it be to the king,
as to the chiefe head, either to rulers, as vnto them
that are sent of him for the punishement of euill do-
ers, but for the cherishing of them that do well. For
so is the will of God, that with well-doing ye may
stop the mouthes of the ignorant and foolishe men:
as free, and not as hauing the libertie for a cloke of
maliciousnesse, but euen as the seruaunts of God.
Honor all men, loue brotherly felowship, feare God,
honor the king. Seruaunts obey your maisters
with feare, not onely if they bee good and cour-
teous, but also though they be froward. Thus far
out of Saint Peter. By these two places of the ho-
ly Scriptures, it is moste euident that kynges,

Queenes, and other Princes (for he ſpeaketh of authoritie and power, be it in men or women) are ordeined of God, are to bee obeyed and honoured of their ſubiectes: that ſuch ſubiects as are diſobedient or rebellious agaynſte their Princes, diſobeye God, and procure their owne damnation: that the gouernement of princes, is a great bleſſing of God, giuen for the common wealth, eſpecially of the good and godly: For the comfort and cheriſhing of whom God giueth and ſetteth vp Princes: and on the contrarye parte, to the feare and for the puniſhment of the euill and wicked. Finallye, that if ſeruauntes ought to obey their maiſters, not onely being gentle, but ſuche as bee frowarde: as well and muche more ought ſubiects to be obedient, not only to their good and curteous, but alſo to their ſharpe, and rigorous Princes. It commeth therefore neither of chance, and fortune (as they term it) nor of the ambition of mortall men and women climing vppe of their owne accord to dominion, that there be kings, Queenes, Princes, and other gouernors ouer men being their ſubiects: but all kinges, Queenes, and other gouernours are ſecially appointed by the ordinance of God. And as God himſelfe, being of an infinite maieſtie, power, and wiſedome, ruleth and gouerneth al things in heauen and earth, as the vniuerſall Monarch and onely king and Emperour ouer all, as beeing onely able to take and beare the charge of all: ſo hath he conſtituted, ordeined, and ſet earthly princes ouer perticuler kingdomes, and dominions in earth, both for the auoyding of al confuſion, which elſe would be in the world, if it ſhould

Pſal. 10. b. 16. &c. 45. 2. 6. & c. & 47. 2. 2 Eccle. 17. 6.

be

be without gouernours, and for the great quiet and benefite of earthly men their subiects, and also that the princes themselues, in authoritie, power, wisedome, prouidence, and righteousnesse in gouernement of people and Countreis committed to their charge, should resemble his heauenly gouernance, as the maiestie of heauenlye thinges may the baseneſſe of earthly things be shadowed and resembled. And for that similitude, that is betweene the heauenly Monarchie, and earthly kingdomes wel gouerned, our Sauiour Christe in sundrie parables sayeth, that the kingdoome of heauen is resembled vnto a man, a king: and as the name of the king, is verie often attributed and giuen vnto God in the holy Scriptures, so doth God hymselfe in the same Scriptures sometymes vouchsafe to communicate his name with earthly princes, terming them Gods: Doubtlesse for that similitude of gouernement whiche they haue or shoulde haue, not vnlike vnto God their king. Vnto the which similitude of heauenly gouernment, the nearer that an earthly prince doth come in his regiment, the greter blessing of Gods mercye is hee vnto that countrie and people ouer whom he raigneth: and the further and further that an earthly prince doth swarue from the example of the heauenly gouernement, the greater plague hee is of Gods wrath, and punishment by Gods iustice, vnto that countrie and people, ouer whome GOD for their sinnes hath placed such a prince and gouernor. For it is indeed euident, both by the Scriptures, and daylye by experience, that the maintenance of all vertue and godlinesse, and

Math. 18. c. 23 & 22. a. 2. Psalme. 10. b 16. & 45. a. & b 47. a. &c. Math. 22. b. 13 & 25. c. 44. Psalme. 82. b. 6.

conse-

consequently of the wealth and prosperity of a kingdome and people, doth stand and rest more in a wise & a good prince on the one part, then in great multitudes of other men being subiects: and on the contrarie part, the ouerthrow of all vertue & godlines, and consequently the decay & vtter ruine of a realm and people doeth grow and come more by an vndiscrete and euill gouernour, then by many thousands of other men being subiects. Thus say the holie Scriptures, Well is thee, O thou land (saieth the preacher) whose king is come of nobles, and whose princes eate in due season, for necessitie, and not for lust. Againe, a wise and righteous king maketh his Realme and people wealthie: and a good, mercifull, & gratious prince, is as a shadowe in heat, as a defence in stormes, as deawe, as sweete showres, as fresh water springs in great droughts.

Eccle. 10. d. 16.

Pro. 16. & 29. Eccle. 10. Esay. 32. a.

Against the Scriptures, of vndiscreet and euill princes, speake thus: Woe be to thee (O thou land) whose king is but a childe, and whose princes are carely at their banquets. Againe, when the wicked do raigne, then men goe to ruine. And againe, A foolish prince destroyeth the people, & a couetous king vndoeth his subiectes. Thus speake the scriptures, thus experiēce testifieth of good & euil princes

Eccle. 10. 16.

Prou. 18. & 29

What shall subiectes doe then? shall they obey, valiant, stout, wise, and good princes, and contemn, disobey, and rebel against children being their princes, or against vndiscreete and euill gouernours? GOD forbid. For first what a perilous thing were it to commit vnto the subiects the iudgment, which prince is wise and godly, & his gouernement good, and

and which is otherwise: as though the foote muste iudge of the head: an vnnatural vnkindnesse verie heinous, and muste needes breede rebellion. For who elle be they that are moste inclined to rebellion, but such hauty spirites? from whome springeth such foule ruine of Realmes? Is not rebellion the greatest of all mischiefs: And who are moste ready to the greatest mischieles, but the worste men? Rebelles therefore the worst of all subiects are moste ready to rebellion, as beeing the worst of all vices, and furthest from the duety of a good subiect: as on the contrary part, the best subiects are moste firm & constant in obedience, as in the speciall & peculiar vertue of good subiects. What an vnworthy matter were it then to make the the naughtiest subiectes, and moste inclined to rebellion & all euill, iudges ouer their princes, ouer their gouernment, and ouer their counsellers, to determine which of them be good or tolerable, and which be euil, and so intolerable, that they muste needes be removed by rebels, being euer ready as the naughtiest subiectes, soonest to rebell against the best princes, specially if they be yong in age, women in sexe, or gentle and curteous in gouernment, as trusting by their wicked boldenes, easily to ouerthrow their weakenes and gentleness, or at the least so to feare the mindes of suche princes, that they may haue impunitie of their mischieuous doinges. But whereas indeede a rebell is worse than the worst prince, and rebellion worse than the worst gouernement of the worst Prince that hitherto hath beene: both rebelles are vnmeete ministers, and rebellion an vnfit and vnwholesome medicine

to

to reformme any small lackes in a prince, or to cure any little griefes in gouerment, suche lewde remydies being farr worse then any other maladies and disorders that can bee in the bodie of a commonwealth. But whatsoeuer the prince bee, or his gouernement, it is euident that for the most part, those princes whome some subiectes doe thinke to be very godly, and vnder whose gouernment they reioyce to liue: some other subiects doe take the same to be euill and vngodly, and doe wishe for a change. If therefore all subiectes that mislike of their Prince, should rebell, no Realme should euer bee without rebellion. It were more meete that rebels shoulde heare the aduise of wise men, and giue place vnto their iudgement, and folowe the example of obedident subiects, as reason is, that they whose vnderstanding is blinded wyth so euill an affection, shold giue place to them that be of sound iudgement, and the worst should giue place to the better: so might realmes continue in long obedience, peace, and quietnesse. But what if the prince be vndiscreete, and euil indeed, and it also euident to all mens eies, that he so is? I aske again, what if it be long of the wickednes of the subiects, that the prince is vndiscreet and euill? Shall the subiects both by their wickednes prouoke God for their deserued punishement to giue them an vndiscreet or euill prince, and also rebell against him, and wythall against God, who for the punishment of their sins did giue them such a prince? Will you heare the Scriptures concerning this point? God (say the holy Scriptures) ma-

Iob. 34. d. 10. "keth a wicked man to raigne for the sinnes of the people.

people. Againe, God giueth a Prince in his anger, meaning an euill one, and taketh away a prince in his displeasure, meaning specially when he taketh away a good Prince for the sinnes of the people: as in our memory hee tooke away our good Iosias king Edwarde in his yong and good yeares for our wickednesse. And contrarily the Scriptures do teach, that God giueth wisedome vnto princes, and maketh a wise, and good king to raigne ouer that people whome he loueth, and who loueth him. Againe, if the people obey God, both they and their king shal prosper and be safe, else both shall perish, saith God by the mouth of Samuell, Osee. 13. a. 8. 2. Par. 2. & 9. Prou. 16. 1. Reg. 12. c.

Here you see, that God placeth as well euill princes as good, and for what cause he doth both. If we therefore will haue a good prince, either to be giuen vs, or to continue: now wee haue such a one, let vs by our obedience to God and to our Prince, moue God therunto. If we wil haue an euil prince (when God shall send such a one) taken away, and a good in his place, let vs take awaye our wickednesse which prouoketh God to place suche a one ouer vs, and God will either displace him, or of an euil prince make him a good prince, so that we first wil change our euill into good. For will you heare the Scriptures? the hart of the prince is in gods hand, which way soeuer it shall please him, hee turneth it. Thus say the scriptures. Wherefore let vs turne from our sins vnto the Lord with all our hearts, and he will turn the hart of the prince, vnto our quiet & wealth: els for subiects to deserue through their sins to haue an euill prince, and then to rebell against him, were Prou. 21. a.

double and treble euill, by prouoking God more to plague them. Naye let vs either deſerue to haue a good Prince, or let vs patiently ſuffer and obey ſuch as we deſerue. And whether the Prince bee good or euill, let vs, according to the counſell of the holye ſcriptures, pray for the prince, for his continuaunce and increaſe in goodnes if he be good, and for his amendement if he be euil.

"Will you heare the Scriptures concerning this
"moſt neceſſarie point? I exhort therefore ſayth S.
"Paule, that aboue all things, prayers, ſupplications,
1. Tim. 2. 3. "intercеſſions, and giuing of thanks be had for al mē
"for kings, and al that are in authoritie, that we may
"liue a quiet and peaceable life with all godlines: for
"that is good and acceptable in the ſight of God our
"ſauiour, &c. This is S. Paules counſell. And who I
"praye you was prince ouer the moſt part of Chriſti-
"ans, when gods holy ſpirite by S. Paules pen gaue
them this leſſon? forſooth, Caligula, Clodius, or Nero
who were not only no chriſtians, but Pagans, and
alſo either fooliſh rulers, or moſt cruell tyrants. Will
you yet heare the word of God to the Jewes, when
they were priſoners vnder Nabuchodonoſor king
of Babilon, after he had ſlaine their king, nobles, pa-
rents children, & kinſefolks, burned their countrey,
cities, yea Hieruſalem it ſelfe, and the holy temple, &
hadde carried the reſidue remaining aliue captiues
with him to Babilon? Will you hear yet what the pro-
phet Baruch ſaith vnto gods people being in this cap
tiuity? pray you, ſaith the prophet, for the life of Na-
buchodonoſor king of Babilon? & for the life of Bal-
thaſar his ſon, that their daies may bee as the daies

of

of heauen vpon the earth, that God also may giue vs strength, and lighten our eies, that wee may liue vnder the defence of Nabuchodonosor king of Babilon, and vnder the protection of Balthasar his sonne, that wee may long doe them seruice, & find fauor in their sight. Pray for vs also to the lord our God, for wee haue sinned against the Lord our God. Thus far the prophet Baruch his wordes: which are spoken by him vnto the people of GOD, of that king who was an heathen, a tyrant, and cruel oppressor of them, and had beene a murtherer of many thousands of their nation, and a destroyer of their countrey, with a confession that their sins had deserued such a prince to raigne ouer them. And shall the old Christians, by Sainct Paules exhortation, pray for Caligula, Clodius, or Nero? Shall the Iewes pray for Nabuchodonosor? These Emperoures and kings being straungers vnto them, being Pagans and infidels, being murtherers, tyrants, and cruell oppressours of them, and destroyers of their countrey, countrey-men and kinsemen, the burners of their villages, Townes, Cities, and Temples? And shall not we pray for the long, prosperous, and Godly raigne of our naturall Prince? No straunger (whiche is obserued as a greate blessing in the Scriptures) of our Christian, our moste gratious Soueraigne, no heathen or pagan Prince? Shall we not pray for the health of our most merciful, most louing Soueraigne, the preseruer of vs and oure country, in so long peace, quietnesse, and securitie, no cruell person, no Tyraunte, no spoyler of oure goods, no sheadder of our bloudes, no burner and

Bar. 1. b. 11.

Deut. 17. c. 15.

deſtroier of our Townes: Cities, and Countreis, as were thoſe, for whome yet as ye haue heard, chriſtians being their ſubiects ought to pray? Let vs not commit ſo great ingratitude againſt God and our Soueraigne, as not continually to thanke God for this gouernement, and for his great and continuall benefites and bleſſinges powred vppon vs by ſuche gouernement. Let vs not commit ſo great a ſinne againſt God, againſt our ſelues, and our countrey, as not to pray continually vnto GOD for the long continuance of ſo gratious a ruler vnto vs, and our Countrey. Elſe ſhall we be vnworthy any longer to enioy thoſe benefites and bleſſings of God, whiche hitherto we haue had by her: and ſhalbe moſt worthy to fall into all thoſe miſchiefs & miſeries, which we and our countrey haue by Gods grace through her gouernement hitherto eſcaped.

What ſhall wee ſay of thoſe ſubiects? may wee call them by the name of ſubiects? who neither bee thankefull, nor make any prayer to God for ſo gratious a Soueraigne: but alſo themſelues take armour wickedly, aſſemble companies and bands of rebels to break the publique peace ſo long continued, and to make, not warre, but rebellion, to endanger the perſon of ſuch a gratious ſoueraigne, to hazard the eſtate of their countrey (for whoſe defence they ſhould be ready to ſpend their liues) and being Engliſhmen, to robbe, ſpoile, deſtroy and burne in England Engliſhmen, to kil and murther their own neyghboures and kinſefolke, their owne Countreymen, to doe all euill and miſchiefe, yea and more too then forreigne ennemies woulde, or could doe:

What

What shal we say of these men, who vse themselues thus rebelliously against their gratious soueraign, who if God for their wickednesse had giuen them an Heathen tyraunt to raigne ouer them, were by Gods word bound to obey him, and to pray for him? What may be spoken of them? so far doth their vnkindnesse, vnnaturalnesse, wickednesse, mischieuousnes in their doings, passe and excel any thing, and all thinges that can bee expressed or vttered by words. Onely let vs wish vnto all such, most speedie repentaunce, and with so grieuous sorrowe of heart, as such so horrible sinnes against the maiesty of God doe require, who in most extreme vnthankfulnesse doe rise, not onely against their gratious prince, against their naturall countrey, but against all their countrey-men, women, and Children, against themselues, their wiues, children and kinsefolks, and by so wicked an example against al Christendome, and against whole mankinde of al manner of people throughout the wide worlde, such repentaunce, I say, such sorrowe of heart, GOD graunt vnto all such, whosoeuer rise of priuate and malicious purpose, as is meete for such mischiefes, attempted, and wrought by them. And vnto vs and all other subiects, God of his mercie grant, that we maye bee most vnlike to all suche, and most like to good, naturall, louing, and obedient subiectes: Nay, that we may be such indeede, not onely shewing all obedience our selues, but as manye of vs as bee able, to the vttermoste of our power, habilitye and vnderstanding, to stay and represse all rebels, and rebellions against GOD, our gratious

Prince, and naturall Countrey, at euerye occasion that is once offered vnto vs. And that which wee all are able to doe, vnlesse wee doe it, wee shall bee moste wicked, and moste worthye to feele in the end suche extreame plagues, as GOD hath euer powred vpon rebels. Let vs make continuall praiers vnto almightie God, euen from the bottome of our hearts, that hee will giue his grace, power, and strength vnto our gratious Queene Elizabeth, to vanquish and subdue all, as well rebels at home, as forreigne enemies, that all domesticall rebellions being suppressed and pacified, and all outward inuasions repulsed and abandoned, we may not onely be sure, and long continue in all obedience vnto our gratious soueraigne, and in that peaceale and quiet life which hitherto we haue led vnder her Maiestie, with all securitie: but also that both our gratious Queene Elizabeth, and we her subiects, maye altogeather in obedience vnto God and the king of kings, and vnto his holy lawes, lead our liues so in this worlde, in all vertue and Godlinesse, that in the worlde to come, wee may enioy his euerlasting kingdome: which I beseeche GOD to graunt, as well to our gratious Soueraigne, as vnto vs all, for his Sonne our Sauiour Iesus Christes sake, to whome with the father and the holy ghost, one GOD and king immortall be all glorie, praise, and thankesgiuing worlde without end, Amen.

Thus haue you heard the first part of this Homilie, now good people let vs pray.

The

The prayer.

O Most mightie God, the Lord of hosts, the gouernour of all creatures, the onely giuer of al victories, who alone art able to strengthē the weak against the mighty, & to vanquish infinit multitudes of thine enemies with the countenance of a few of thy seruants calling vpō thy name, and trusting in thee: Defend O Lord, thy seruant and our gouernor vnder thee, our Queen Elizabeth, & all the people commited to our charge. O Lord withstand the crueltie of all those which bee common enemies as well to the truth of thy eternall word, as to their owne naturall prince and countrey, and manifestly in this crowne and Realme of England, which thou hast of thy diuine prouidence assigned in these our daies to the gouernment of thy seruant, our Soueraign & gratious Queen O most merciful father (if it be thy holy wil) make soft & tender the stony harts of all those that exalt themselues against thy truth, & seeke either to trouble the quiet of this Realme of England, or to oppresse the crown of the same, & conuert them to the knowledge of thy son the only sauiour of the world, Iesus Christ, that we & they maye ioyntly glorifie thy mercies. Lighten wee beseeche thee their ignorant hearts, to imbrace the trueth of thy woorde; or else so abate their crueltie (O most mighty Lord) that this our Christian religion, with others that confesse thy holy Gospell, may obtaine by thyne aide and strength, suretie from all enemies, without shedding of christian bloud, whereby all they which bee oppressed with theyr manny,

may be releeued, and they which be in feare of their crueltie, may be comforted: and finally that al chriſtian Realms, and ſpecially this realme of England, maye by thy defence and protection continue in the truth of the Goſpell, and enioy perfect peace, quietneſſe, and ſecuritie: and that we for theſe thy mercies, ioyntly altogeather with one conſonant heart and voyce, may thankefully render to thee all laude and prayſe, that wee knitte in one Godlye concorde and vnitye amongeſt our ſelues, may continually magnifie thy glorious name, who wyth thy ſonne our Sauiour Jeſus Chriſt, and the holie ghoſt, art one eternall, almighty, and moſt mercifull God: to whom be all laud and praiſe worlde wythout end, Amen.

The ſecond part of the Homelie againſt diſobedience and wilfull rebellion.

AS in the firſt parte of this treatie of obedience of Subiects to their Princes, and againſt diſobedience and rebellion, I haue alleadged diuers ſentences out of the holy ſcriptures for proofe: ſo ſhall it bee good for the better declaration and confirmation of the ſaid wholeſome doctrine, to allege one trample or two out of the holy Scriptures of the obedience of ſubiects, not only to their good and gratious gouernors, but alſo to their euill and vnkind princes.

1. Reg. 24. c. 11. & c. 21. & 26. 35

As king Saul was not of the beſt, but rather of the worſt

worst sort of princes, as being out of Gods fauor for his disobedience against god in sparing (in a wrong pity) the king Agag, whom almightie God commãded to be slaine, according to the iustice of God against his sworn enimie: and although Saul of a deuotion meant to sacrifice such things as hee spared of the Amalechites to the honor and seruice of God: yet Saul was reproued for his wrong mercie and deuotion, and was tolde that obedience would haue more pleased him than such lenitie, which sinful humanitie (saith holy Chrysostome) is more cruell before GOD, than any murther or shedding of blood when it is commanded of God. But yet how euill soeuer Saul the king was, and out of Gods fauor, yet was he obeyed of his subiect Dauid, the very best of all his subiects, and most valiant in the seruice of his prince and country in the wars, the most obedient and louing in peace, and alwais most true and faithful to his soueraigne and Lorde, and furthest off from all maner of rebellion. For the which his most painefull, true, and faithfull seruice, king Saul yet rewarded hym not onely wyth great vnkindnes, but also sought his destruction and death by all meanes possible: so that Dauid was faine to saue his life, not by rebellion, or any resistance, but by flight and hiding himselfe from the kings sight. Which not withstanding, when king Saul vpon a time came alone into the caue where Dauid was, so that Dauid might easily haue slaine him, yet would he neither hurt him himselfe, neither suffer anye of his men to lay hands vpon him. An other time also Dauid entring by night with one Abisai, a valiant,

Chrysost. 10. 1. Hom. 1. aduersus Iudæos.
1. Reg. 18. c. 10 12.
1. Reg. 16. c. 14. & c. 15.
2. Reg. 10. b. 9. & c. 20.
1. Reg. 17. d. 26, &c.
1. Reg. 18. g. 27.
1. Reg. 19 a. 5. & b. 8.
1. Reg. 23.
1. Reg. 27.
1. Reg. 16. d. 25, &c.
1. Reg. 19. a 4.
1. Reg. 24 9.
1. Reg. 18. c. 9. & f. 25 g. 29.
1. Reg. 19. b. 19.
1. Reg. 21.
1. Reg. 22.
2. Reg. 24. 8.
1. Reg. 26. a 6.
1. Reg. 26. 9.

and fierce man, into the tent where king Saul was did lie asleepe, where also he might yet more easily haue slaine him, yet woulde hee neither hurt hym himselfe, nor suffer Abisai, (who was willing and redie to slea king Saul) once to touch him. Thus did Dauid deale with Saul his prince, notwythstanding that king Saul continually sought his death and de-
1.Reg.24.a. struction. It shall not be amisse vnto these deedes of Dauid to adde his words, and to shew you what he spake vnto such as incoraged him to take his opportunitie and aduantage to slea king Saul, as hys mortall enimy, when he might. The Lorde keepe
1.Reg.24.b.7. &c. me (saith Dauid) from doing that thing, and from laying hands vpon my Lord, Gods annointed. For
1.Reg.26.b.9. & b.10, &c. who can lay his hand vpon the Lords annointed, & be guiltlesse? As truely as the Lord liueth, except the Lord do smite him, or his days shall come to die, or that he go downe to war, and be slaine in battel: the Lorde be mercifull vnto me, that I lay not my hand vpon the Lords annointed.

These be Dauids words spoken at sundry tymes to diuerse hys seruants prouoking him to slea king Saul, when opportunitie serued hym thereunto.
2.Reg.24.a. Neither is it to be omitted and left out, how when an Amalechite had slaine king Saul, euen at Saules
2.Reg.1.b.7. & b.9. owne bidding and commaundement (for he would liue no longer now, for that hee had lost the field a-
2.Reg.1.b. gaynst his enimies the Philistines) the said Amalechite making great haste to bring first worde and newes thereof vnto Dauid, as ioyous vnto hym for the death of his mortall enimy, bringing withall the crowne that was vpon king Sauls head, & the brace-

let

let that was about his arme, both as a proofe of the trueth of his newes, and also as fit and pleasaunt presents vnto Dauid, being by God appointed to be king, Saul his successor in the kingdome: yet was that faithfull and godly Dauid so farre from reioicing at these news, that he rent his clothes, wept, and mourned, and fasted: so far off from thanksgiuing to the messenger, either for his message and newes, or for his presents that he brought, that he said vnto him, How happened it that thou wast not afraid to lay thy hands vppon the Lords annointed, to slea him? whereupon, immediatly hee commaunded one of his seruants to kill the messenger, and said, Thy bloud be vpon thine owne head, for thine owne mouth hath witnessed against thy selfe, in confessing that thou hast slain the Lords annointed. This example dearely beloued is notable, and the circumstances thereof are wel to be considered, for the better instruction of al subiects in their bounden dutie of obedience, and perpetuall fearing of them from attempting anye rebellion, or hurte against their prince. On the one parte, Dauid was not onelye a good and true subiect, but also suche a subiect, as both in peace and warre had serued and saued his princes honour and life, and delyuered his Countrey and Countrie-men from greate daunger of Infidelles, forraine and most cruell enimies, horriblye inuadyng the king and his countrey: for the which Dauid was in singulat fauor wyth all the people, so that hee might haue hadde great numbers of them at his commaundement, if hee woulde haue attempted any thing.

2. Reg. 1. c. 12.

" 2. Reg. 1. & 4. c. 15.

1. Reg. 8. d. 18. & g. 30.

Besides

Besides this, Dauid was no common or absolute subiect, but heire apparant to the crown and kingdome, by god appointed to raigne after Saul: which as it increased the fauour of the people that knewe it, towards Dauid, so did it make Dauids cause and case much differing from the case of common and absolute subiects. And which is most of all, Dauid was highly and singularly in the fauour of GOD: On the contrary part, king Saul was out of Gods fauor (for that cause which is before rehersed) & hee as it were Gods enimie, and therefore like in war and peace to bee hurtfull and pernicious vnto the common-wealth, and that was knowen to manye of his subiects, for that he was openly rebuked of Samuel for his disobedience vnto god, which might make the people the lesse to esteeme him. King Saul was also vnto Dauid a mortall and deadly enimie, thogh wythout Dauids deseruing, who by his faithful, painefull, profitable, yea, most necessarie seruice, had wel deserued, as of his country, so of his prince, but king Saul farre otherwise: the more was hys vnkindenesse, hatred, and crueltie towards such a good subiect, both odious & detestable. Yet would Dauid neither himselfe slea nor hurt such an enimy, for that he was his prince and Lorde, nor woulde suffer any other to kill, hurt, or lay hand vpon hym, when he might haue bin slaine without any stirre, tumult, or danger of any mans life. Now let Dauid answere to such demands, as men desirous of rebellion do vse to make. Shall not we, specially, being so good men as we are, rise and rebell against a prince, hated of God, & Gods enimy, & therefore like not

1. Reg. 16 c. 12. c, &c.

1. Reg. 18 c. 11.

2. Reg. 15. c. 11.

1. Reg. 18. c. 10. 11.

1. Reg. 15. & 21. & f. 26.

The demand.

not to prosper either in warr, or peace, but to be hurtfull and pernitious to the common-wealth: no saith good and godly Dauid, gods and such a kings faithfull subiect: and so conuicting such subiectes as attempt any rebellion against such a king, to be neither good subiects nor good men. But say they, shal wee not rise and rebell against so vnkinde a prince, nothing considering or regarding our true, faithfull, and paynefull seruice, or the safegard of our posteritie? No sayth good Dauid, whome no suche vnkindenesse could cause to forsake his due obedience to his Soueraigne. Shall wee not, say they, ryse and rebell against our known, mortall, and deadly enimy, that seeketh our liues? No saith godly Dauid, who had learned the lesson that our Sauiour afterward plainely taught, that wee should doe no hurt to our fellow subiectes, though they hate vs, and bee our enemies: much lesse vnto our Prince, though he were our enemy. Shall we not assemble an armie of such good fellows as we are, and by hazarding of our liues, and the liues of suche as shall withstande vs, and withall hazarding the whole estate of our country, remoue so naughtie a prince? No saith godly Dauid, for I, when I might without assembling force, or number of men, without tumult or hazard of any mans life, or shedding of anie drop of bloud, haue deliuered my self and my country of an euill prince, yet would I not do it. Are not they (say some) lusty & corragious captains, valiant men of stomacke, and good mens bodies, that doe venture by force to kill and depose their king, being a naughtie prince, and their mortall enimie? They

The answere. The demand. The answere. The demand. The answere. The demand. The answere. The demand.

may

The anſwere. may bee as luſtie as couragious as they liſt, yet ſayeth godlye Dauid, they can be no good nor godlye men that ſo doe: for I not onelye haue rebuked, but alſo commaunded hym to bee ſlayne as a wicked man. which ſlewe king Saul myne enniemy, although hee beeing weary of his life for the loſſe of the victorie againſt his ennimyes, deſired
The demand. that man to ſlea hym. What ſhall wee then doe vnto an euill, vnto an vnkinde prince, an enniemye vnto vs, hated of GOD, hurtefull vnto
The anſwere. the common-wealth, &c. Laye no violent hande vppon hym (ſayth good Dauid) but let hym liue vntyll GOD appoynt and worke hys ende, eyther by naturall death, or in warre by lawefull enniemyes, not by trayterous ſubiectes. Thus woulde godlye Dauid make aunſweare: And Sainct Paule as yee haue heard before, willeth vs to praye alſo for ſuche a prince. If king Dauid woulde make theſe aunſweares, as by hys deedes and wordes recorded in the holy Scriptures, indeede hee doeth make vnto all ſuch demaundes concerning rebelling againſt euill princes, vnkinde princes, cruell princes, princes that be to their good ſubiects mortall enniemies, princes that are out of GOD S fauor, and ſo hurtfull, or lyke to be hurtfull to the common-wealth: what aunſweare thinke you, woulde hee make to
An vnnatural and wicked queſtion. thoſe that demaund, whether they (being naughtie and vnkinde ſubiects) may not, vnto the great hazard of the lyfe of many thouſandes, and the vtter daunger of the ſtate of the common-wealth, and whole realme, aſſemble a ſort of rebelles, or

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to depose, to put in feare, or to destroy their naturall and louing princes, enimye to none, good to all, euen to them the worst of all other, the maintainer of perpetuall peace, quietnes, and securitie, most beneficiall to the common-wealth, most necessary for the safegarde of the whole realme? what answere woulde Dauid make to their demaunde, whether they may not attempt cruelly and vnnaturally to destroy so peaceable and merciful a princesse, what I say would Dauid, so reuerently speaking of Saul, and so patiently suffering so euill a king, what would hee answere and say to such demaundes? what would he say, nay what would he do to such high attempters, who so said and did as you before haue heard, vnto him that slue the king his master, though a most wicked prince? If he punished with death as a wicked doer, such a man: wyth what reproches of wordes woulde hee reuile suche, yea wyth what tormentes of moste shamefull deaths woulde he destroy suche hell-houndes rather than euill men, such rebelles I meane, as I last spake of? For if they who do disobey an euill and vnkind prince, be most vnlyke vnto Dauid that good subiect: what bee they, who do rebell against a most naturall and louing prince? And if Dauid being so good a subiect that hee obeyed so euill a king, was worthie of a subiect to bee made a king hymselfe: what bee they who are so euill subiectes that they will rebell against their gratious prince worthie of? Surely no mortall man can expresse wyth words, nor conceiue in mind the horrible and most dreadful dãnation that such be worthie of: who dis-

daining

daining to be the quiet and happy subiects of their good prince, are moste worthy to bee the miserable captiues and vile slaues of that infernall tyrant Satan, wyth hym to suffer eternall slauery and torments. This one example of the good subiect Dauid out of the olde testament may suffice, and for the notablenes of it serue for all. In the new testament the excellent example of the blessed virgin Marie the mother of our sauior Christ, doth at the first offer it
Luke 2. 2 t. selfe. When proclamation or commandement was sent into Iury from Augustus the emperor of Rome, that the people there should repaire vnto their own cities and dwelling places, there to be tared: neither did the blessed virgine, though both highly in Gods fauour, and also being of the royall bloud of the ancient naturall kings of Iurie, disdaine to obey the commandement of an heathen and forren prince, when God had placed such a one ouer them: neither did she allege for an excuse, ỹ she was great with child, and most neere her time of deliuerance: Neither grudged she at the length and tediousnes of the iourney from Nazareth to Bethlehem, from whence and whither she must go to be tared: Neither repined she at the sharpenesse of the dead tyme of winter, being the latter end of December, an vnhandsome time to trauell in, specially a long iourney for a woman being in her case: but all excuses set apart, she obeyed, and came to the appointed place, where at her comming she found such great resort and throng of people, that finding no place in
Luke 2. 17. anie inne, she was faine after her long painfull and tedious iourney, to take vp her lodging in a stable, where

where also shee was deliuered of her blessed childe; and this also declareth howe neare her tyme shee tooke that iourney. This obedience of this moste noble, and most vertuous Ladie, to a forren and pagan prince, doth well teach vs (who in comparison of her are most base and vile) what ready obedience we do owe to our naturall and gratious soueraigne. Howbeit in this case the obedience of the whole Jewish nation (being otherwise a stubburn people) vnto the commaundement of the same forren heathen prince doth proue, that such christians as do not most readily obey their naturall gratious soueraign, are far worse than the stubburne Jews, whome yet we accoumt as the woorst of all people. But no example ought to be of more force wyth vs christians, than the example of Christ our maister and Sauiour, who though he were the son of God, yet did always behaue himselfe most reuerently to such men as were in authoritie in the worlde in his time, and he not rebelliously behaued himselfe, but openly did teach the Jews to pay tribute vnto the Roman emperour, though a forraine and a pagan prince, yea himselfe wyth hys Apostles payed tribute vnto him: and finally, being brought before Pontius Pilate, a straunger borne, and an heathen man, being lord president of Iurie, he acknowledged his authoritie and power to be giuen him from God, & obeyed patiently the sentence of most painefull and shamefull death, which the said iudge pronounced & gaue most vniustly agaynst him, without any grudge, murmuring, or euill word once giuing.

Luke 2. a 3.

Matth. 17. d. 25. &c.
Mar. 12. b. 17.
Luke 20. d 25
Mat. 17. a.
Luke 23. 1.
Iohn 19. 20.
Mat 27. c. 26.
Luke 23. d. 24

There bee many and diuerse other examples of the obedience to Princes, euen such as be euil, in the newe Testament, to the vtter confusion of disobedient and rebellious people, but this one may be an eternall example, which the Sonne of GOD, and so the Lord of all, Iesus Christ hath giuen to vs his Christians and seruauntes, and such as may serue for all, to teach vs to obey Princes, though straungers, wicked and wrongfull, when GOD for our sinnes shall place such ouer vs. Whereby it followeth vnauoidably, that suche as doe disobey or rebell against their owne naturall gratious soueraignes, howsoeuer they call them selues, or bee named of others, yet are they indeede no true Christians, but worse than Iewes, worse than heathens, and such as shall neuer inioy the kingdome of heauen, which Christ by his obedience purchased for true christians, being obedient to him the king of all kings, and to their prince whome hee hath placed ouer them: the which kingdome the peculiar place of all such obedient subiects, I beseech God our heauenly father, for the same our sauior Iesus Christs sake to grant vnto vs, to whome with the holy ghost be all laud, honor, and glorie, now and for euer, Amen.

Thus haue you heard the second parte of this Homelie, now good people let vs pray.

The prayer as before.

The third part of the Homelie against disobedience and wilfull rebellion.

AS I haue in the first parte of this treatise shewed to you the doctrine of the holy Scriptures as concerning the obedience of true subiects to their princes, euen aswel to such as be euill, as vnto the good, and in the second part of the same treatie confirmed the same doctrine by notable examples, likewise taken out of the holy scriptures: so remaineth it now that I partly doe declare vnto you in thys third part, what an abhominable sinne against God and man rebellion is, and how dreadfully the wrath of GOD is kindled and inflamed against al rebels, and what horrible plagues, punishments, and deaths, and finally eternall damnation doeth hang ouer their heades: as howe on the contrarye part, good and obedient subiectes are in Gods fauour, and be partakers of peace, quietnesse, and securitie, with other Gods manifolde blessinges in this worlde, and by his mercies through our sauiour Christ, of life euerlasting also in the world to come. How horrible a sin against God & man rebellion is, can possibly be expressed according to ỹ gretnes thereof. For he that nameth rebellion, nameth not a singular, or one onely sinne, as is theft, robberie, murder, and such like, but he nameth the whole pudle and sinke of all sinnes against God and man, against his prince, his countrey, his country-men,

his parents, his children, his kinsefolks, his frends, and against all men vniuersally, all sinnes I saye against GOD and all men heaped together nameth hee, that nameth rebellion. For concerning the offence of Gods maiestie, who seeth not that rebellion ryseth first by contempt of GOD and of his holy ordinaunces and lawes, wherein hee so straightly commaundeth obedience, forbiddeth disobedience and rebellion? And besides the dishonour done by rebels vnto Gods holy name, by their breaking of their othe made to their Prince, with the attestation of gods name, and calling of his maiestie to witnesse: who heareth not the horrible othes and blasphemies of Gods holy name, that are vsed dayly amongest rebels, that is either amongst them, or heareth the truth of their behauior? who knoweth not that rebels doe not onely them selues leaue all workes necessarie to be done vpon worke-dayes, vndone, whyles they accomplishe their abhominable worke of rebellion, and to compell others that would gladly be well occupied, to do the same: but also howe rebels doe not onely leaue the Sabboth day of the Lord vnsanctified, the Temple and Church of the Lord vnresorted vnto, but also do by their workes of wickednesse most horriblie prophane and polute the Sabboth day, seruing satan, and by doing of his worke, making it the Deuils day, in stead of the Lordes day? Besides that, they compel good men that would gladly serue the lord assembling in his temple & church vpon his day, as becommeth the Lords seruants, to assemble and meet armed in the field, to resist ỹ fury of such rebels

Rom. 13. The first table of Gods lawe broken by rebellion & the sinns of rebels against God.

Yea,

Yea and many rebels, least they shoulde leaue anie part of Gods commaundements in the first table of his law vnbroken, or any sinne against GOD vndone, doe make rebellion for the maintenaunce of their images and idols, and of their idolatrie committed, or to be committed by them: and in dispite of God, cut and teare in sunder his holy word, and tread it vnder their feete, as of late ye know was done. As concerning the second table of Gods law, and all sins that may be committed against man, who seeth not that they be not contained in rebellion? For first the rebels doe not onely dishonor their prince, the parent of their contry, but also do dishonor and shame their naturall parents, if they haue any, do shame their kinred and friends, do disherite and vndo for euer their children and heirs. Thefts, robberies, & murders, which of al sins are most lothed of most men, are in no men so much nor so perniciously and mischieuously, as in rebels. For the most errant theeues, and cruellest murderers that euer were, so long as they refraine from rebellion, as they are not many in number, so spreadeth their wickednesse and damnation vnto a few, they spoile but a few, they shed the bloud but of few in comparison. But rebels are the cause of infinit robberies, and murders of great multitudes, and of those also of whome they shoulde defend from the spoile and violence of other: and as rebels are many in number, so doth their wickednesse and damnation spred it selfe vnto many. And if whoredome and adultery amongest such persons as are agreeable to suche wickednes: are (as they indeed be most damnable)

The fift commandement.

The sixt and eight commandement.

The seauenth commandement.

what are the forcible oppressions of matrons and mens wiues, and the violating and deflowring of virgins & maids, whych are most rife with rebels? howe horrible and damnable thinke you are they? Now besides that, rebelles by breach of their faith giuen, an oth made to their prince, be guiltie of most damnable periurie: it is woonderous to see what false coloures and fayned causes, by slaunderous lies made vppon their prince, and the counsellors, rebelles wyll deuise to cloke their rebellion withal, whych is the worst and most damnable of all false witnesse bearing that may bee possible. For what shoulde I speake of couetyng or desiring of other mens wiues, houses, landes, goodes, and seruants in rebels, who by their willes would leaue to no man any thing of his owne? Thus you see that all Gods lawes are by rebels violated and broken, and that all sinnes possible to be committed against God or man, be contained in rebellion: whych sins if a mā list to name by the accustomed names of the seuen capitall or deadly sins, as pride, enuie, wrath, couetousnesse, slouth, gluttony, and lecherie, he shal finde them all in rebellion, and amongest rebelles. For first, as ambition and desire to be aloft, whych is the propertie of pride, stirreth vppe many mens mindes to rebellion, so commeth it of a Luciferian pride and presumption, that a fewe rebellious subiects shoulde set themselues vp against the maiesty of their prince, against the wisedome of the counsellors, against the power and force of all nobility, and the faithful subiects and people of the whole reime. As for enuy, wrath, murder, and desire of blood, and couetous-

The uinth commandement.

The tenth commandement.

couetousnesse of other mens goodes, landes, and liuings, they are the inseparable accidents of all rebels, and peculiar properties that do vsually stir vp wicked men vnto rebellion, Now suche as by riotousnes, gluttony, drunkennesse, excesse of apparell, and vnthriftie games, haue wasted their owne goods vnthriftily, the same are most apt vnto, and most desirous of rebellion, whereby they trust to come by other mens goodes, vnlawfully and violently. And where other gluttons and drunkards take too much of such meats and drinks as are serued to tables, rebels wast and cõsume in short space al corne in barns, fieldes, or else-where, whole garners, whole store-houses, whole cellars, deuoure whole flockes of sheepe, whole droues of oxen and kine. And as rebels that are married, leauing their owne wiues at home, do most vngratiously: so much more do vnmarried men worse than anye stallands or hostles, beeing nowe by rebellion sette at libertie from correction of lawes whych hydeled them before which abuse by force other mens wiues, and daughters, and rauish virgins and maidens, most shamefully, abhominably, and damnably. Thus all sinnes, by all names that sinnes may be named, and by all meanes that all sinnes maye bee committed and wrought, doe all wholye vppon heapes folow rebellion, and are to be found altogither amongst rebelles. Nowe whereas pestilence, famine, and warre, are by the holye Scriptures declared to be the greatest worldlie plagues and miseries that lightly can be, it is euident, that all the miseries that al these plagues haue in them, do wholie 2.Reg.21.c.14

altogeather followe rebellion, wherein, as all theyr miſeries be, ſo is there much more miſchiefe then in them all. For it is knowen that in the reſorting of great companies of men together, which in rebellion happeneth both vpon the part of true ſubiectes, and of the rebelles, by their cloſe lying togeather, and corruption of the aire and place where they doe lie, with ordure and much filth, in the hot weather, and by vnwholeſome lodging, and lying often vpon the ground, ſpecially in colde and wet weather in winter, by their vnwholeſome diet, and feeding at all times, and often by famine and lacke of meat and drinke in due time, and againe by taking too much at other times: It is wel knowen I ſay, that aſwel plagues and peſtilences, as all other kindes of ſickneſſes and maladies by theſe meanes growe vp and ſpring amongſt men, whereby moe men are conſumed at the length, than are by dint of ſworde ſuddenly ſlaine in the field. So that not onely peſtilences, but alſo all other ſickneſſes, diſeaſes, and maladies, do folow rebellion, which are much more horrible than plagues, peſtilences, and diſeaſes ſent directly from God, as hereafter ſhall appeare more plainely.

And as for hunger and famine, they are the peculiar companions of rebellion: for while rebels do in ſhort time ſpoile and conſume al corne and neceſſarie prouiſion, whyche men with their laboures hadde gotten and appointed vppon, for their finding the whole yeare after, and alſo do let all other men, huſbandmen, and others, from their huſbandrie, and other neceſſarie workes, wherby prouiſion

ſhoulde

shoulde bee made for times to come, who seeth not that extreme famine and hunger must needs shortly ensue and followe rebellion? Nowe whereas the wise king and godly Prophet Dauid iudged warre to be worse then either famine or pestilence, for that these two are often suffred by God, for mans amendement, and be not sinnes of themselues: but warrs haue alwaies the sinnes and mischiefes of men vpon the on side or other ioined with them, and therfore is war the greatest of these worldly mischiefes: but of all warrs, ciuill warre is the worst, and farre more abhominable yet is rebellion then anye ciuill warre, being vnworthy the name of any warre, so farre it exceedeth all warres in all naughtines, in all mischiefe, and in all abhomination. And therefore our sauiour Christe denounceth desolation and destruction to that realme, that by sedition and rebellion is deuided in it selfe. Now as I haue shewed before, that pestilence and famin, so is it yet more euident that all the calamities, miseries, and mischiefes of warre, bee more grieuous and doe more followe rebellion, then any other warre, as beeing far worse then all other warres. For not onely those ordinarye and vsuall mischiefes and miseries of other warrs, doe follow rebellion, as corne, and other things, necessary to mans vse to be spoyled, Houses, Villages, Townes, cities, to be taken, sacked, burned, and destroyed, not onely many verie wealthy men, but whole countreis to be impoverished, and vtterlye beggered, many thousandes of men to bee slayne and murdered, women and maides to be violated and deflowred: which things when they are

2.Reg.24.c.14

Matth.12.b.

done by forraine enemies, we doe much mourne, as wee haue greate causes, yet are all these miseries without anye wickednesse wrought by anye of our owne Countrey-men. But when these mischiefes are wrought in rebellion by them that shoulde bee friendes, by Countrey-men, by kinse-men, by those that shoulde defende their countrey, and countreymen from suche miseries, the miserie is nothing so great, as is the mischiefe and wickednes when the subiects vnnaturally doe rebel against their prince, whose honour and life they should defend, though it were with the losse of their owne liues: countreymen to disturb the publique peace and quietnesse of their countrey, for defence of whose quietnesse they should spende their liues: the brother to seeke, and often to worke the death of his brother, the Sonne of the father, the father to seeke or procure the death of his sonnes, being at mans age, and by their faults to disherite their innocent Children and kinsemen their heires for euer, for whom they might purchase liuings and landes, as naturall parentes doe take care and paines, and to be at great costes and charges: and vniuersally in stead of all quietnesse, ioye, and felicitie, which do follow blessed peace and due obedience, to bring in all trouble, sorrowe, disquietnesse of minds and bodies, and all mischiefe and calamitie, to turn all good order vpside down, to bring all good lawes in contempt, and to tread them vnder feete, to oppresse all vertue and honestie, and all vertuous and honest persons, and to sette all vice and wickednesse, and all vicious and wicked men at libertie, to worke their wicked willes, whych were

were before bridled by wholesome lawes, to weaken, to ouerthrow, and to consume the strength of the Realme their naturall Countrey, aswell by the spending and wasting of the money and treasure of the Prince and Realme, as by murdering of the people of the same, their owne Countrey-men, who should defend the honour of their Prince, and libertie of their countrey, against the inuasion of forrain enuemies: and so finallye, to make their Countrey thus by their mischiefe weakned, ready to be a pray and spoyle to all outward enemies that wil inuade it, the vtter and perpetuall captiuitie, slauerie, and destruction of al their countrey-men, their children, their friends, their kinsefolks left aliue, whom by their wicked rebellion they procure to bee deliuered into the handes of the forraigne ennemies, as much as in them doeth lye. In forraygne warres our Countrey-men in the obtaining the victorie, win the prayse of valiauntnesse, yea and though they were ouercommed and slaine, yet win they an honest commendation in this world, and dy in a good conscience for seruing GOD, their Prince, and their Countrey, and bee Children of eternall saluation: But in rebellion how desperat and strong soeuer they bee, yet winne they shame heere in fighting againste GOD, their Prince and Countrey, and therefore iustlye doe fall headlong into hell if they die, and liue in shame and fearefull conscience, though they escape. But commonly they bee rewarded with shamefull deathes, their heads and carkasses sette vppon poles, and hanged in chaines, eaten with kytes and Crowes, iudged vnwor-

Broul4.

vnworthy the honour of buriall, and so their soules, if they repent not (as commonly they doe not) the deuill harrieth them into hell, in the middest of their mischiefe. For which dreadfull execution, S. Paul
Rom. 13. sheweth the course of obedience, not only for feare of death, but also in conscience to God-ward, for feare of eternal damnation in the world to come. Wherefore good people, let vs, as the children of obedience, fear the dreadfull execution of God, and liue in quiet obedience to be the children of euerlasting saluation. For as heuen is ths place of good obedient subiects, & hel the prison and dungeon of rebels against God & their prince: so is that Realme happie where most obedience of subiects doeth appeare, being the verye figure of heauen: And contrariwise where most rebellions and rebels bee, there is the expresse similitude of hell, and the rebels themselues are the very figures of feendes and Deuils, and their captaine the vngratious paterne of Lurifer and Satan, the Prince of darknesse, of whose rebellion as they be followers, so shall they of his damnation in hell vndoubtedly be pertakers, and as vndoubtedly children of peace, the inheritours of heauen with God the father, God the Sonne, and God the holy ghost: To whome bee all honour and glory for euer and euer, Amen.

Thus haue you heard the thirde part of this Homilie, now good people let vs pray.

The prayer as before.

The

The fourth parte of the Homilie against disobedience and wilfull rebellion.

FOR your further instruction (good people) to shew vnto you how much almighty God doth abhorre disobedience and wilful rebellion, specially when rebels aduance thēselues so high, that they arm themselues with weapon and stande in fielde to fight against God, their Prince, & their countrey: it shall not be out of the way to shewe some examples set out in the Scriptures, written for our eternall erudition. We may soone know (good people) how heinous offence the trecherie of rebellion is, if wee call to remembraunce the heauie wrath and dreadfull indignation of almighty God against such subiectes as doe onely but inwardlye grudge, mutter, & murmure against their gouernours, though their inwarde treason so priuily hatched in their breasts, come not to open declaration of their doings, as harde it is whome the deuil hath so farre entised against Gods word to keepe themselues there: no he meaneth still to blow the cole, to kindle their rebellious harts to flame into open deeds, if he be not with grace speedily withstanded.

Some of the childzen of Israel, being murmurers against their Magistrates appointed ouer them by God, were stricken with foule leprosie: many were burnt vpp with fire sadainlye sent from the Lorde: somtime a great sort of thousands were consumed with the pestilence: sometime they were stinged to death with a straunge kinde of fierie Serpentes: and

Num. 11. 2. Num. 12. 6. 10. Num. 16. Psalm. 77.

and (which is most horrible) some of the Captaines with their band of murmurers not dying by any vsual or natural death of men, but the earth opening, they with their wiues, children, and families, were swallowed quicke downe into hell. Which horrible destructions of such Israelits as were murmurers against Moses, appointed by God to bee their heade and chiefe Magistrate, are recorded in the booke of Numbers, and other places of the scriptures for perpetuall memory and warning to al subiects, howe highlye God is displeased with the murmuring, and euill speaking of subiectes against their Princes, for that as the Scripture recordeth, their murmure was not onely against their Prince onely, being a mortall creature, but against God himselfe also. Now if such strange and horrible plagues, did fall vppon such subiectes as did onely murmure and speake euill against their heads: what shal become of those most wicked impes of the Deuill that do conspire, arme themselues, assemble great numbers of armed rebels, and leade them with them against their prince and countrey, spoyling and robbing, killing, and murdering all good subiects that doe withstand them, as many as they may preuail against? But those examples are written to stay vs not only from such mischiefs, but also murmuring, and speaking once an euill word against our prince, which though any shoulde doe neuer so secretly, yet doe the holy Scriptures shew that the very birdes of the ayre will bewraye them: and these so manye examples before noted out of the holye Scriptures doe declare, that they shall not escape horrible punishment

Num. 16.

Exod. 16. b. 7, &c.

niſhment therefore. Nowe concerning actuall rebellion, amongeſt many examples ſet fourth in the holie Scriptures: The example of Abſolon is notable: who entring into conſpiracie againſt King Dauid his father, both vſed the aduiſe of verye wittye men, and aſſembled a verye greate and huge companie of rebels: the which Abſolon though he were moſte goodly of perſon, of great nobilitie being the kinges Sonne, in great fauour of the people, and ſo dearelye beloued of the king him ſelfe, ſo much that hee gaue commaundement that (notwithſtanding his rebellion) his life ſhould be ſaued: when for theſe conſiderations, moſt men were afraide to lay their hands vppon him, a great tree ſtretching out his arme, as it were for that purpoſe, caught him by the great and long buſh of his goodly heare, lapping about it as hee fledde haſtilie bareheaded vnder the layd tree, and ſo hanged him vppe by the haire of his head in the aire, to giue an eternall document, that neither comelineſſe of perſonage, neither nobylitie, nor fauour of the people, no nor the fauour of the king himſelfe, can ſaue a rebel from due puniſhment: GOD the king of all kynges beeing ſo offended wyth hym, that rather than hee ſhoulde lacke due execution for his treaſon euerye tree by the way will bee a gallous or gibbet vnto him, and the haire of his one heade will bee vnto him in ſteade of an halter to hang him vp with, rather than hee ſhould lacke one. A feareful example of gods puniſhment (good people) to conſider. Now Achitophell, thoygh otherwiſe an exceeding wiſe man, yet the miſchieuous Counſellour of Abſolon, in

Eccleſ. 10. d.

2. Reg. 15 c. 12. & 17. a. b. & c. 11. & 18. b. 7. 18.

2. Reg. 18. a. 5.

2. Reg. 18. b. 9.

Achitophel.

in this wicked rebellion, for lacke of an hangman, a
2. Reg. 15 c. 12. & 16. d. 21. 23. & 17. f. 23. conuenient seruitour for such a traytour, went and hanged vp himselfe. A worthy end of al such rebels, who rather then they shoulde lacke due execution, wil by Gods iust iudgement, become hangmen vnto themselues. Thus happened it to the Captaines
2. Reg. 18. c 7. 8. 9. of that rebellion: beside fourtie thousand of rascall rebelles slaine in the fielde, and in the chase. Likewise it is to bee seene in the holy Scriptures howe that great rebellion which the traitour Seba moued in Israel, was sodainly appeased, the head of the captaine traitour (by the meanes of seely woman) be-
2. Reg. 20. ing cut off. And as the holy Scriptures doe shew, so doeth daily experience proue, that the counsels, conspiracies, and attemptes of rebels, neuer tooke
Psalme. 10. 12. b. effecte, neither came to good, but to moste horrible ende. For though God doth oftentimes prosper iust and lawfull enemies, which be no subiects against their forraigne enemies: yet did he neuer long prosper rebellious subiects against their Prince, were they neuer so great in authority, or so many in number.
Genes. 14. Fiue princes or kings (for so the scripture tearmeth them) with all their multitudes, coulde not preuaile against Chodorlaomer, vnto whome they had promised loyaltye and obedience, and had continued in the same certain yeares, but they were al ouerthrowen and taken prisoners by him: but Abraham with his familie and kinsefolks, and handfull of men in respecte, owing no subiection vnto Chodorlaomer, ouerthrew him and all his hoast in battell, and recouered the prisoners, and deliuered them. So that though warre bee so dreadfull and

cruell

cruell a thing as it is, yet doeth God prosper a few in lawfull warres with forraigne enemies against many thousands: but neuer yet prospered hee subiectes beeing rebels against their naturall Soueraigne, were they neuer so great or noble, so many, so stoute, so wittie, and politike, but alwaies they came by the ouerthrowe, and to a shamefull ende: so much doth God abhorre rebellion more then other warres, though otherwise being so dreadful, and so great a destruction to mankinde. Though not onely great multitudes of the rude & rascall commons, but sometime also men of great witte, nobility, and authoritie, haue mooued rebellions againste their lawfull Princes (wheras true nobilitie should most abhorre such villanous, and true wisedome should moste detest suche frantike rebellion) though they should pretend sundrie causes, as the redresse of the common-wealth (which rebellion of all other mischiefs doth most destroy) or reformation of religion (wheras rebellion is most against all true religion) though they haue made a great shew of holie meaning by beginning their rebellions with a counterfeite seruice of God, (as did wicked Absolon beginne his rebellion with sacrificing vnto GOD) though they display, and beare about enlignes, and banners, which are acceptable vnto the rude ignorant common people, greate multitudes of whome by such false pretences and shewes they do deceiue, and draw vnto them: yet were the multitudes of the rebels neuer so huge and great, the Captaines neuer so noble, polytike and wittye, the pretenses faygned to beeneuer so good and holye, yet the

2. Reg. 15. c. 12.

speedie ouerthrowe of all rebelles, of what number, state, or condition soeuer they were, or what colour or cause soeuer they pretended, is, and euer hath beene suche, that GOD thereby doeth shew that he alloweth neither the dignitie of any person, nor the multitude of any people, nor the waight of any cause, as sufficient for the whych the subiects may mooue rebellion against their princes. Turne ouer and reade the histories of all nations, looke ouer the Chronicles of our owne countrey, call to minde so many rebellions of olde time, and some yet fresh in memorie, ye shall not find that God euer prospered any rebellion against their naturall and lawful prince, but cõtrariwise that the rebels were ouerthrowen and slaine, and suche as were taken prisoners dreadfully executed. Consider the great and noble families of dukes, marquesses, erles, and other lords, whose names yee shall read in our chronicles now cleane extinguished and gone, and seeke out the causes of the decay, you shall finde, that not lacke of issue and heirs male hath so much wrought that decay, and waste of noble blouds and houses, as hath rebellion. And forsomuch as the redresse of the common-wealth hath of olde bin the vsuall fained pretence of rebels, and religion nowe of late beginneth to be a colour of rebellion: Let all godlye and discreet subiects consider wel of both, and first concerning religion. If peaceable king Salomon was iudged of God to be more meete to builde hys temple (whereby the ordering of religion is meant) than hys father king Dauid, though otherwise a most godlye king, for that Dauid was a greate warrior,

warrior, and had shed much bloud, though it were in his warres against the enimies of God: of this may all godly and resonable subiects consider, that a peaceable prince, specially our most peaceable and mercifull Queene, who hath hitherto shedde no bloud at all, no not of her most deadly enimies, is more like and farre meeter eyther to sette vppe, or to maytayne true religion, than are bloudye rebelles, who haue not shedde the bloude of Gods enimies, as king Dauid had doone, but do seeke to shedde the bloude of Gods friends, of their owne countri-men, and of their owne most deare frends and kinsfolke, yea the destruction of their moste gratious Prince and naturall Countrie, for defence of whome they ought to be readie to shedde their bloude if neede shoulde so require. What a religion it is that such men by such meanes woulde restore, may easily be iudged: euen as good a religion surely, as rebelles be good men and obedient subiects, and as rebellion is a good meane of redresse and reformation, being it selfe the greatest deformation of all that may possible be. But as the truth of the gospell of our Sauiour Christ, being quietly and soberly taught, though it do cost them their liues that doe teach it, is able to mayntayne the true religion: so hath a frantike religion neede of such furious maintenances as is rebellion, and of such patrons as are rebelles, beeing readie not to die for the true religion, but to kill all that shal or dare speak against their false superstition and wicked idolatry. Now concerning pretences of any redresse of the common-welth, made by rebels, euerie

man that hath but halfe an eye, may see how vaine they bee, rebellion being as I haue before declared, the greatest ruine and destruction of all common-wealthes that may bee possible. And who so looketh on the one part vppon the persons and gouernment of the Queenes most honourable counsellors, by the experiment of so many yeares prooued honorable to her Maiestie, and most profitable and beneficiall vnto our Countrey and countrey-men, and on the other parte, considereth the persons, state, and conditions of the rebels themselues, the reformers, as they take vppon them, of the present gouernement, hee shall finde that the most rashe and hair-brained men, the most greatest vnthrifts, that haue moste lewdlye wasted their owne goods and Landes, those that are ouer the eares in debt, and such as for their thefts, roberies, and murders, dare not in anie well gouerned common-wealth, where good lawes are in force, shewe their faces, such as are of most lewd and wicked behauior and life, and all suche as will not, or cannot liue in peace, are alwaies most ready to mooue rebellion, or take parte with the rebels. And are not these meet men, trow you, to restore the common-wealth decaied, who haue so spoyled and consumed al their owu wealth and thrift? and very like to amend other mens maners, who haue so vile vices, and abhominable conditions themselues? Surely that which they falsly call reformation, is indeede not onely a defacing or a deformation, but also an vtter destruction of all common-wealth, as would wel appeare, might the rebels haue their willes, and doeth right well and

too

too well appear by their doing in such places of the countrey where rebels doe rout, where though they tarrie but a verie little while, they make such reformation that they destroy all places, and undoe al men where they come, that the childe yet unborne may rue it, and shall many yeares hereafter curse them. Let no good and discreete subiects therefore followe the flagge or banner displayed to rebellion, and born by rebels, though it haue the image of the plough painted therin, with, God speed the plough, written under in great letters, knowing that none hinder the plough more than rebelles, who wil neither go to plow themselues, nor suffer other to go to it. And though some rebels beare the picture of the fiue woundes painted, against those who putte their only hope of saluatiō in the woundes of Christ, not those woundes which are painted in a clowt by some lewd painter, but in those woundes whych Christ himselfe bare in his pretious body: thoughe they, little knowing what the crosse of Christ meaneth, whych neyther caruer nor painter can make, do beare the image of the crosse painted in a rag, against those that haue ẏ crosse of Christ painted in their hearts, yea though they paint withall in their flags, Hoc signo vinces, By this signe thou shalt get the victorie, by a most fonde imitation of the posy of Constantinus Magnus, that noble christian emperor & great conqueror of Gods enimies, a most unmeet enligne for rebels, the enimies of God, their prince and countrie, or what other banner soeuer they shal beare: yet let no good and godly subiect, upon any hope of victorie or good successe, folowe such

standard-bearers of rebellion. For as examples of such practises are to be found aswell in the histories of olde, as also of latter rebellions, in oure fathers, and our freshe memory: so notwithstanding these pretences made, and banners borne, are recorded withal to perpetuall memorie, the great and horrible murders of infinite multitudes and thousandes of the common people slaine in rebellion, dreadfull executions of the authours and captaines, the pitifull vndooing of their wiues and children, and disheriting of the heires of the rebels for euer, the spoyling, wasting, and destruction of the people & countrey where rebellion was firste begunne, that the childe then yet vnborne might rue & lament it, with the finall ouerthrowe, and shamefull deathes of all rebels, set forth aswel in the histories of forrain nations, as in the Chronicles of our owne countrey, some ther eof being yet in fresh memorie, whiche if they were collected togeather, would make many volumes and bookes: But on the contrarie parte, al good luck, successe and prosperitie that euer happened vnto any rebels of any age, time or countrey, may be conteined in a very few lines or wordes.

Wherfore to cõclude, let all good subiects, considering how horrible a sin against God, their prince, their countrey, and countrey-men, against al gods and mans lawes rebellion is, being indeed not one seuerall sinne, but all sinnes against God and man heaped togeather, considering the mischieuous life and deeds, & the shamefull endes and deathes of all rebels hitherto, and the pitifull vndooing of theyr wiues, Children, and families, and disheriting of

their

their heyres for euer, and aboue all thinges conſidering the eternall damnation that is prepared for all impenitent rebels in hell with Sathan the firſt founder of rebellion, and graund Captaine of all rebels, let all good ſubiectes I ſay, conſidering theſe thinges, auoyde and flee all rebellion, as the greateſt of all miſchiefes, and imbrace due obedience to God and our Prince, as the greateſt of all vertues, that we may both eſcape al euils and miſeries that doe followe rebellion in this worlde, and eternall damnation in the world to come, and enioy peace, quietneſſe, and ſecuritie, with all other Gods benefites and bleſſinges which followe obedience in this life, and finally maye enioy the kingdoome of heauen, the peculiar place of al obedient ſubiectes to GOD and their Prince, in the world to come: which I beſeeche God the King of al kinges, grant vnto vs for the obedience of his Sonne our Sauiour Ieſus Chriſte, vnto whome with the Father and the holye Ghoſt, one God and king immortall all honour, ſeruice, and obedience of al his creatures is due for euer and euer, Amen.

Thus haue you heard the fourth part of this homilie, now good people let vs pray.

The prayer as before.

The fifth part of the Homilie againſt diſ-
obedience and wilfull rebellion.

WHereas after both doctrine and exãples of due obedience of ſubiects to their princes, I declared laſtlye vnto you, what an abhominable ſinne againſte GOD and man rebellion is, and what horrible plagues, puniſhments, and deathes, with death euerlaſting, finally doth hang ouer the heads of al rebels: It ſhall not either bee impertinent, or vnprofitable now to declare who they be, whome the deuill, the firſt authour and founder of rebellion, doeth chefelye vſe to the ſtirring vppe of ſubiectes to rebell againſt their lawfull Princes: that knowing them, ye may flee them, and their damnable ſuggeſtions, auoide al rebellion, & ſo eſcape the horrible plagues, and dreadfull death, and damnation eternall finally due to all rebels.

Though many cauſes of rebellion may be reckoned, and almoſt as many as there bee vices in men and women, as hath bin before noted: Yet in this place I wil onely touch the principall and moſte vſuall cauſes as ſpecially ambition and ignorance. By ambition, I meane the vnlawfull and reſtles deſire in men, to bee of higher eſtate than GOD hath giuen and apointed vnto them By ignorance, I meane no vnſkilfulneſſe in artes or ſciences, but the lacke of knowledge of GODS bleſſed will declared in his holye woorde, which teacheth both extream-

extremely to abhorre al rebellion, as being the roote of all mischief, and specially to delight in obedience, as the beginning and foundation of all goodnesse, as hath beene also before specified. And as these are the two chiefe causes of rebellion: so are there specially two sortes of men, in whome these vices doe raigne, by whome the diuell, the author of all euill, doth chiefly stir vp all disobedience and rebellion.

The restles ambitious hauing once determined by one means or other to atchieue to their intended purpose, when they cannot by lawfull and peaceable meanes clime so high as they doe desire, they attempt the same by force and violence: wherein when they can not preuaile againste the ordinarie authoritie and power of lawful princes and gouernors themselues alone, they do seeke the aide and helpe of the ignoraunt multitude, abusing them to their wicked purpose. Wherefore seeing a few ambitious and malicious are the authors and heades, and multitudes of ignorant men are the ministers and furtherers of rebellion, the chiefe point of thys part shall be as wel to notifie to the simple and ignorant men who they be, that haue beene and be vsuall authors of rebellion, that they may know them: and so to admonishe them to beware of the subtile suggestions of such restles ambitious persons, and so to flee them: that rebellions (though attempted by a fewe ambitious) through the lacke of maintenance by any multitudes, may speedily and easilye wythout any great labour, danger, or domage, bee repressed and clearely extinguished. It is wel knowen as well by all histories, as by daily experience,

that none haue eyther more ambitiously aspired aboue emperours, kings, and princes: nor haue more perniciously mooued the ignorant people to rebellion againste their princes, than certaine persons which falsly challenge to themselues to bee onelye counted and called spirituall. I must therfore here yet once againe briefly put you (good people) in remembrance out of Gods holy word, how our sauiour Jesus Christ, his holy apostles, the heads and chiefe of al true spiritual and ecclesiastical men, behaued themselues towards the princes and rulers of their tyme, though not the best gouernours that euer were, that you be not ignorant whether they be the true disciples and folowers of Christ and his apostles, and so true spirituall men, that either by ambition do so highly aspire, or do most maliciously teach, or most perniciously do execute rebellion againste their lawful princes, being the woorst of all carnall workes, and mischeeuous deedes. The holy scriptures do teach most expressly, that our sauior Christ himself, and his apostls Saint Paul, Saint Peter, wyth others, were vnto the magistrates and higher powers, which ruled at their beeyng vppon the earth, both obedient themselues, and did also diligently and earnestly exhort al other christians, to the lyke obedience vnto their princes and gouernours: whereby it is euident that men of the clergie, and ecclesiastical ministers, as their successors ought both themselues specially, and before other, to be obedient vnto their princes, and also to exhorte all others vnto the same. Our Sauiour Christ likewise teachyng by hys doctrine that his kingdome

Matth. 17.d. 25.
Mar. 12.b. 14.
Luke 20.d. 25.
Matth. 27.
Luke 23.
Rom. 13.a 1. &c.
1. Ti. 2.a 1.
1. Pet. 2. c. 13.
Iohn 6.b. 15. & 18.f. 36.

kingdome was not of this worlde, dyd by hys example in fleeing from thoſe that would haue made hym king, confirme the ſame: expreſſy alſo forbidding his Apoſtles, and by them the whole clergie, al princely dominion ouer people and nations, and hee and his holy apoſties lykewyſe, namelye, Peter and Paule, dyd forbidde vnto all eccleſiaſtical miniſters dominion ouer the churche of Chriſte. And indeede whyles the Eccleſiaſticall miniſters contynued in Chriſtes Churche in that order that is in Chryſtes worde aſcribed vnto them, and in chriſtian kingdomes kept themſelues obedient vnto their owne princes, as the holie Scriptures doth teach them: both was Chriſtes church more cleare from ambitious emulations and contentions, and the ſtate of chriſtian kingdomes, leſſe ſubiect vnto tumults and rebellions. But after that ambition and deſire of dominion entred once into eccleſiaſtical miniſters, whoſe greatnes after the doctrine and example of our Sauiour, ſhoulde chiefelye ſtande in humbling themſelues: and that the Byſhoppe of Rome beeing by the order of Gods worde none other than the Byſhop of that one ſee and dioceſſe, and neuer yet wel able to gouerne the ſame, dyd by intollerable ambition chalenge, not onelye to bee the heade of al the Church diſpearſed throughout the worlde, but alſo to bee LORD of all kingdomes of the worlde, as is expreſſye ſette foorth in the booke of his owne Canon lawes, moſt contrary to the doctrine and example of our Sauiour chriſt, whoſe vicar, & of his holy apoſtles namly Peter, whoſe ſucceſſour he pretendeth to be: after his ambi-

Mat. 20 d 26. Mark. 10. f 42. Luke 22. c. 25. Mark 13. a. 8. Luke 9. f. 46. 2. Cor. 1. d. 24. 1. Pet. 5. a 3.

Mat. 18. 24. & 20. d 28. Luke 9. f. 48. & 22. c. 27.

Ser. decret. lib. 2. cap. vnic & lib. 5. tit. 9 cap. 5. in gloſſ.

ambition entred, and this chalenge once made by the bishop of Rome, hee became at once the spoiler & destroier both of the church, which is the kingdome of our sauior Christ, and of the christian empire, and al christian kingdomes, as an vniuersall tyrant ouer all. And whereas before that chalenge made, there was great amitie and loue amongst the christians of all countries, herevpon beganne emulation, and much hatred betweene the bishop of Rome and his cleargie and friendes on the one part, and the Grecian clergie and christians of the east on the other part, for that they refused to acknowledge anye such supreame authoritie of the bishop of Rome ouer them: the bishop of Rome for this cause amongest other, not only naming them, and taking them for schismatiks, but also neuer ceasing to persecute them, and the emperors who had their sea and continuance in Greece, by stirring of the subiects to rebellion against their soueraigne lordes, and by raising deadly hatred and most cruell wars betweene them and other christian princes. And when the bishops of Rome had translated the title of the emperour, and as much as in them did lie, the empire it selfe from their lord the emperour of Greece, and of Rome also by right, vnto the christian princes of the west, they became in short space no better vnto the west emperours than they were before vnto the emperours of Greece: for the vsuall discharging of subiectes from their othe of fidelitie made vnto the emperours of the west their soueraigne lordes, by the bishoppes of Rome: the vnnaturall stirring vp of the subiects vnto rebellion against their princes,

yea

yea of the ſonne againſt the father, by the biſhoppe of Rome: the moſt cruell and bloudie warres raiſed amongeſt Chriſtian princes of all kingdomes: the horrible murder of infinite thouſands of chriſtian men being ſlaine by chriſtians: and which inſued there vpon, the pitifull loſſes of ſo many goodlie cities, countreys, dominions, and kingdomes, ſometyme poſſeſſed by Chriſtians in Aſia, Africa, Europa: the miſerable fall of the empire and church of Greece, ſometyme the moſte flouriſhing parte of Chriſtendome, into the handes of the Turkes: the lamentable diminiſhing, decay, and ruine of chriſtian religion: the dreadfull increaſe of Paganitie, and power of the Infidels and miſcreants, and all by the practiſe and procurement of the biſhoppe of Rome chiefly, is in the hiſtories and chronicles writen by the biſhop of Romes owne fauorers & frends, to be ſeene, and is well knowen vnto al ſuch as are acquainted with the ſayd hiſtories. The ambitious intent and moſt ſubtil drifts of the biſhops of Rome in theſe their practiſes, appeared euidently by their bold attempt in ſpoiling and robbing the emperors of their townes, cities, dominions, and kingdoms, in Italie, Lumbardie, and Cicilie, of auncient right belonging vnto the empire, and by the ioyning of them vnto their biſhoprieke of Rome, or elſe gyuing them vnto ſtraungers, to holde them of the churche and biſhoppe of Rome, as in capite, and as of the cheefe lords thereof, in which tenure they holde the moſte parte thereof, euen at thys daye. By theſe ambitious and indeed traytorous means, and ſpoylyng of their Soueraigne Lordes, the

biſhops

bishoppes of Rome, of priestes, and none other by right than the bishoppes of one citie and dioceſſe, are by false vsurpation become great lordes of manie dominions, mighty princes, yea or Emperors rather, as claymyng to haue dyuerſe princes and kinges vnto their vassalles, liege men, and subiectes: as in the same histories written by their owne familiars and courtiers is to be seene. And indeede since the tyme that the bishoppes of Rome by ambition, treason, and vsurpation atchieued, and attained vnto this height and greatneſſe, they behaued themselues more lyke princes, kings, and emperors in all things, than remained like priests, bishops, and eccleſiaſticall, or (as they would be called) spirituall persons, in any one thing at all. For after this rate they haue handled other kinges and princes of other realmes throughout christendome, as wel as their soueraigne lordes the emperoures, vsually discharging their subiectes of their othe of fidelitie, and so stirring them vp vnto rebellion against their naturall princes, whereof some examples shall in the last part hereof be notified vnto you.

Wherefore let all good subiectes, knowyng these the speciall instrumentes, and ministers of the Diuell, vnto the stirryng vppe of all rebellions, auoyde and flee them, and the pestilent suggestions of such forraine vsurpers and their adherents, and embrace al obedience to GOD, and their naturall princes and soueraignes, that they may enioy Gods blessings, and their princes fauor, in al peace, quietneſſe, and securitie in thys

worlde,

worlde, and finally attaine through Chriſt our ſauior, lyfe euerlaſting in the worlde to come: which God the Father for the ſame our Sauiour Jeſus Chriſt his ſake graunt vnto vs all, to whome wyth the holie ghoſt, be al honor and glorie, worlde without ende, Amen.

Thus haue you heard the fift part of this Homilie, now good people let vs pray.

The praier as before.

The ſixt and laſt part of the Homilie againſt diſobedience and wilfull *rebellion.*

NOw whereas the iniuries, oppreſſions, rauenie, and tyrannie of the biſhop of Rome, vſurping alwell agaynſte theyr naturall lords the emperours, as againſt all other chriſtian kinges, and kingdomes, and their continual ſtirring of ſubiects to rebellions againſt their ſoueraigne lordes, whereof I haue partelye admoniſhed you before, were intollerable: and it maye ſeeme more than maruayle, that any ſubiects would after ſuch ſort holde wyth vnnaturall forren vſurpers againſt their owne ſoueraigne lords, and naturall country: It remaineth that I declare the meane whereby they compaſſed theſe matters, & ſo to conclude this whole treatie of due obedience, and againſt diſobedience,

and

and wilfull rebellion. You shall understande, that by ignorance of Gods worde, wherein they kept all men, specially the common people, they wrought and brought to passe all these things, making them beleeue, that all that they sayd was true, all that they didde was good and godly: and that to holde wyth them in all thyngs, against father, mother, prince, countrie, and all men, was most meritorious. And indeede what mischiefe will not blinde ignorance leade simple men vnto?

Of ignorance of the simple people the latter part.

By ignorance the Jewish cleargie induced the common people to aske the deliuerie of Barrabas the seditious murderer, and to sue for the cruell crucifieng of our sauior Christ, for that he rebuked the ambition, superstition, and other vices of the high priests and clergie. For as our sauiour Christ testifieth, that those who crucifyed hym wist not what they did: so doeth the holy Apostle Saint Paul say, If they had knowen, if they had not beene ignorant, they would neuer haue crucified the Lorde of glorie: but they knew not what they did. Our sauiour Christ himselfe also foreshewed that it should come to passe by ignorance, that those who shoulde persecute and murder hys apostles and disciples, should think they did God acceptable sacrifice, and good seruice: as it is also verified at this day. And in this ignorance haue the bishoppes of Rome kept the people of God, specially the common sort, by no meanes so much, as by wythdrawing of the worde of GOD from them, and by keeping it vnder the veile of an vnknowen strange tongue. For as it serued the ambitious humour of the bishops of Rome,

Matth. 27. Luke 23.

Luke 13. 34.

1. Cor. 2. 8.

Iohn 15. d. 21. & 16. c. 23.

to compell all nations to vse the naturall language of the citie of Rome, where they were bishoppes, which shewed a certaine acknowledging of subiection vnto them: so yet serued it much more their craftie purpose, thereby to keepe all people so blind, that they not knowing what they prayed, what they beleeued, what they were commaunded by GOD, might take all their commandementes for Gods. For as they would not suffer the holy scriptures or church-seruice to be vsed or had in anye other language than the Latine: so were very few, euen of the most simple people taught the Lordes prayer, the articles of the faith, and the tenne commaundements, otherwise than in Latine, which they vnderstoode not: by whiche vniuersall ignorance, all men were ready to beleeue whatsoeuer they sayd, and to do whatsoeuer they commanded. For to imitate the Apostles phrase: If the emperors subiects had knowen out of Gods worde their dutie to their prince, they would not haue suffered the bishop of Rome to persuade them to forsake their soueraigne lord the emperour against their othe of fidelitie, and to rebell against him, onely for that hee cast images (vnto the which idolatrie was committed) out of the churches, which the bishoppe of Rome bare them in hand to be heresie. If they had knowen of Gods word but as much as the ten commaundements, they shoulde haue found that the bishop of Rome, was not onely a traytor to the emperour his liege lord, but to God also, and an horrible blasphemer of his maiestie, in calling his holy word and commandement, heresie: & that whiche the bi-

Si cognouissent.

Gregorius 2. and 3. Anno. Dom. 726. &c

In the second commaundement.

shop of Rome tooke for a iust cause to rebell against his lawfull prince, they might haue knowen to be a doubling and tripling of his most heynous wickednes, heaped with horrible impietie and blasphemie. But least the poore people shoulde knowe too much, he would not let them haue as much as Gods worde as the tenne commandements wholy and perfectly, withdrawing from them the second commandement, that bewrayeth his impietie, by a subtile larceriledge. Had the emperours subiectes lykewyse knowen, and beene of any vnderstandyng in gods worde, woulde they at other tymes haue rebelled against their soueraigne Lorde, and by their rebellion haue holpen to depose hym, onelye for that the bishoppe of Rome dyd beare them in hande, that it was symonie and hereticke too, for the emperour to giue any ecclesiasticall dignities, or promotions to his learned chaplaines, or other of his learned clergie, whych all christian emperours before hym had doone wythout controllment? Would they, I saye, for that the bishoppe of Rome bare them so in hand, haue rebelled by the space of more than fortie yeres togither against him, wyth so muche shedding of christian bloud, and murder of so many thousands of Christians, and finally haue deposed their soueraigne lorde, had they knowen and had in Gods worde any vnderstanding at al? Specially had they knowen that they did all this to plucke from their soueraigne lorde, and his successors for euer, their auncient right of the empire, to giue it vnto the Romish clergie, and to the bishop of Rome, that hee might for the confirmation of one Archbishop, and

Henrie 4. Gregor. 7. Anno Domini 1076. Paschal. 2. An. 1099

for a Romish ragge, which he calleth a Pall, scarce worth twelue pence, receiue many thousād crowns of golde, and of other bishops, like wise greate sums of mony for their bulles, which is symonie indeed: Wold, I say, christian men and subiects by rebellion haue spent so much christian bloude, and haue deposed their natural most noble, and most valiant prince, to bring the matter finally to this passe, had they knowen what they did, or had any vnderstanding in Gods worde at all? And as these ambitious vsurpers the bishops of Rome haue ouerflowed all Italy and Germany, with streams of christian blood shed by the rebellions of ignorant subiectes against their natural lordes and emperors, whom they haue stirred thereunto by such false pretentes: so is there no countrey in christendome, to which by their like meanes and false pretences hath bene ouerthrowen with the blouds of subiectes by rebellion against their naturall soueraignes, stirred vp by the same bishops of Rome.

And to bie one example of our owne countrey: The bishop of Rome dyd picke a quarrell to king Iohn of England, about the election of Stephā Langton to the bishoppricke of Canturburie, wherein the king had auncient right, beeing vsed by his progenitors, al christian kings of England before him, the bishops of Rome hauing no right, but had begunne then to vsurpe vppon the kinges of England, and all other christian kings, as they had before done against their soueraigne Lordes the Emperoures: proceeding euen by the same wayes and meanes, and likewise curbing king Iohn, & discharging hys

King Iohn.

subiects of their oth of fidelitie to their soueraigne
Lord. Now had English men at that time knowen
their duty to their prince set forth in Gods worde,
would a great many of nobles & other Englishmen
naturall subiects for this fourme and vnnaturall vsurper his vaine cauill of the king, & for hys fayned
Innocentius. 3. discharging of them of their oth and fidelity to their
naturall Lorde, vpon so slender or no ground at all,
haue rebelled against their soueraigne Lorde the
king? no auld English subiects haue raysed vp a-
Philip French King. Levv. Dolphine of Fraunce. gainst the king of England, against Englishmen,
with the French king and French men, bring inuen-
led against this reime by the bishop of Rome? no old
they haue sent for & receyued the Dolphine of France
with a great army of Frenchmen into the reime of
England? would they haue sworne fidelitie to him,
by taking their oth of fidelitie to their naturall lorde
the king of England, and haue stood vnder the Dol-
phins banner displaied against the king of England?
would they haue expelled their soueraigne lord the
king of England out of London, the chief citie of Eng-
land, & out of the greatest part of England, vpon the
south side of Trent, euen vnto Lincolne, & out of Lin-
colne it selfe also, and haue deliuered the possession
thereof vnto the Dolphin of France, wherof he kept
the possession a great while? would they, being En-
glish-men haue procured so great sheding of English
blaud, and other infinite mischiefes and miseries
vnto England their naturall country, as did folowe
those cruell wars & traytorous rebellion, the fruits
of the bishop of Romes blessings? would they haue
driuen their naturall soueraigne lorde the king of

England

Englande to such extremitie, that hee was inforced to submit him selfe vnto that forraigne false vsurper the Bishop of Rome, who compelled him to surrender vp the crowne of Englande into the handes of his Legate, who in token of possession kept it in his hands diuers daies, and then deliuered it againe to king John, vpon ỹ condition that the king and his successours, kinges of Englande should hold the crowne, and kingdome of Engand of the Bishop of Rome and his successours, as the vassals of the saide Bishops of Rome for euer: in token whereof, the kings of England shoulde also pay a yearely tribute to the saide Bishop of Rome as his vassals & liege men? Woulde Englishmen haue brought their Soueraigne Lorde, and naturall countrie into this thraldome and subiection to a false forraigne vsurper, had they known & had anie vnderstanding in gods word at all? Out of the which most lamentable case, and miserable tyrannie, rauennie, and spoile of the most greedie Romish wolues ensuing hereupon, the kinges and Realme of England could not ridde themselues by the space of many yeres after: the Bishop of Rome by his ministers continually not onely spoyling the Realme and kings of England of infinit treasure, but also with the same money hyring and maintaining forraine enemies against ỹ Realme and kinges of Englande, to keepe them in suche his subiection that they should not refuse to pay whatsoeuer those vnsatiable wolues did greedily gape for, & suffer whatsoeuer those cruell tyrants would lay vpon thē. Would Englishmen haue suffered this? Woulde they by rebellion haue caused

Pandolphus.

See the Acts of Parliament in king Edward the 3. his dayes.

this trowe you, and all for the Bishop of Romes causeless curse, had they in those dayes knowne, & vnderstanded, that God doth curse the blessings, and blesse the curses of such wicked vsurping Bishops and Tyrants? as it appeared afterward in king Henry the 8. his daies, & king Edward the 6. & in our gracious Soueraignes daies that nowe is, where neither the Popes curses, nor gods manifold blessings are wanting. But in king Johns time, the Bishop of Rome vnderstanding the brute blindnesse, ignorance of Gods worde, and superstition of Englishmen, and how much they were enclined to worship the Babylonical beast of Rome, and to feare all his threatnings, and causeles curses, hee abused them thus, and by their rebellion brought this noble Realme, & kinges of Englande vnder his most cruell tyrannie, and to bee a spoyle of his most vile and vnsatiable coueteousnesse and rauennie, for a long and a great deale too long a time. And to ioyne vnto the reports of Histories, matters of latter memorie, could the Bishoppe of Rome haue raised the late rebellions in the North and West countries in the times of king Henrie, & king Edward, our gracious Soueraignes father and brother, but by abusing of the ignoraunt people? Or is it not most euident that the Bishop of Rome hath of late attempted by his Irishe Patriarkes and Bishops, sent from Rome with his Bulles, (whereof some were apprehended) to breake downe the barres and hedges of the publike peace of Irelande, onely vppon confidence easilie to abuse the ignoraunce of the wilde Irish men? Or who seeth not that vpon like confidence,

M ila 2.

yet more lately hee hath likewise procured the breach of the publike peace in Englande, (with the long and blessed continuaunce whereof hee is sore greeued) by the ministerie of his disguised Chaplaynes, creeping in lay mens apparell into the houses, and whispering in the eares of certain Northen borderers, beeing men most ignorant of their dutie to God and to their Prince of all people of the Realme, whome therefore as meete and readie to execute his intended purpose, hee hath by the sayd ignorant masse Priests, as blind guides leading the blinde, brought those sillie blinde subiectes into the deepe ditche of horrible rebellion, damnable to themselues, and verie daungerous to the state of the Realme, had not God of his mercie myraculously calmed that raging tempest not onlie without any shipwracke of the common wealth, but almost without any shedding of christian and English blood at all.

And yet is much more to bee lamented, that not onlie common people, but some other youthfull or vnskilfull Princes also, suffer themselues to bee abused by the Bishop of Rome, his Cardinalles and Bishops, to oppressing of Christian men their faithfull subiects, either themselues, or els by procuring the force and strength of Christian men, to bee conueyed out of one Countrie, oppresse true Christians in an other Countrie, and by these meanes open an entrie vnto Moores and Infidels, into the possession of Christian Realmes and Countries: other Christian Princes in the meane time, by ỹ Bishop of Romes procuring also, being so occupied in ciuill warres, or troubled with re-

bellions, that they haue neither leysure nor abilitie to conferre their common forces, to the defence of their fellowe Christians, against suche inuasions of the common enemies of Christendome the infidels and miscreantes. Woulde to God wee might only read & heare out of the histories of old, and not also see and feele these new and present oppressions of christians, rebellions of subiects, effusion of christian blood, destruction of christian men, decay and ruine of christendome, increase of paganisme, most lamentable & pitifull to behold, being procured in these our dayes, as well as in times past, by the Bishop of Rome and his ministers, abusing the ignorãce of Gods word, yet remaining in some Christian Princes and people. By which sorrow & bitter fruits of ignorance, all men ought to be moued to giue eare and credite to gods word shewing as most truly, so most plainly, how great a mischefe ignorance is, & how great & how good a gift of God knowledge in gods word is: & to begin with ỹ Romish Cleargie, who though they do brag now, as did sometime the Iewish Cleargie, that they cãnot lacke knowledge: yet doth God by his holy Prophetes both charge them with ignorance, and threaten them also, for that they haue repelled the knowledge of Gods worde and lawe, from themselues, and from his people, that he wil repell them, that they shall bee no more Priestes. God likewise chargeth Princes as wel as priests that they shoulde indeuour themselues to get vnderstanding and knowledge in his word, threatening his heauie wrath and destruction vnto them, if they faile thereof.

Ier. 18. c. 1.

Eze. 7. g. 26
Osee. 4 b. 6.
Psalm. 2.

And

And the wiſe man ſaith to all men vniuerſally, princes, prieſts, and people where is no knowledge, there is no good nor health to the ſoule: and that all men be vaine in whom is not the knowledge of God, and his holy word: That they who walke in darkeneſſe, wot not whether they goe: and that the people that will not learne, ſhall fall into great miſchæfes, as did the people of Iſrael, who for their ignoraunce in Gods word, were firſt led into captiuity, and when by ignoraunce afterward they would not know the time of their viſitation, but crucified Chriſt our Sauiour, perſecuted his holy Apoſtles, and were ſo ignoraunt and blind, that when they did moſt wickedly and cruelly, they thought they did God good and acceptable ſeruice (as dow manye by ignoraunce thinke euen at this day:) finally, through theyr ignoraunce and blindneſſe, their country, townes cities, Hieruſalem it ſelfe, and the holy temple of God, were all moſt horribly deſtroied, the moſte chæfeſt part of their people ſlaine, and the reſt led into moſt miſerable captiuitie. For he that made them, had no pitty vpon them, neither wold ſpare them, and all for their ignoraunce. And the holye ſcriptures dow teach, that the people that wyl not ſæ with theyr eyes, nor heare with their eares, to learne, and to vnderſtand with their hearts, cannot be conuerted, and ſaued. And the wicked themſelues, being damned in hell, ſhall confeſſe ignorance in Gods word to haue brought thē there vnto, ſaying. We erred from the way of the truth and the light of righteouſnes hath not ſhyned vnto vs, and the ſun of vnderſtanding hath not ryſen

Pro,19,
Sapi,13
Pro,17
Epheſ,4,
Iohn,12
Eſai,5,13
Luke,19,g.
44,&,23.c.
34.
Acts multis locis
Ioh,16,a,2.
Eſai 27.
Oſee,4
Baru,3.
Eſai,6.c.9
Mat,13,b
14.15.
Ioh,12,40
Sapi,5.

sen vnto vs: wee haue wearied our selues in the way of wickednesse and perdition, and haue walked cumberous and crooked waies: but the way of the Lord haue we not knowen. And as well our Sauiour him selfe, as his Apostle S. Paule doth teach, that the ignorance of Gods word commeth of the deuill, is the cause of all errour, and misiudginge (as falleth out with ignorant subiectes, who can rather espie a little mote in the eye of the Prince, or a Counsellour, then a great beame in their owne) and vniuersally it is the cause of all euill, and finally of eternall damnation, Gods iudgement being seuere towards those who when the light of Christes Gospell is come into the world, do delight more in darkenesse of ignorance, then in lyght of knowledge in Gods worde: For all are commanded to read or heare, to search and studie the holy Scriptures, and are promised vnderstanding to be giuen them from God, if they so do: & are charged not to beleeue eyther any dead man, nor if an angell should speake from heauen, much lesse if the Pope do speake from Rome, against or contrarie to the worde of God, from the which we may not decline, neither to the right hand nor the left. In Gods worde Princes must learne howe to obey God, and to gouerne men: in Gods word subiects must learne obedience, both to God and their princes. Olde men and young, rich and poore, all men and women, all estates, sexes and ages, are taught their seuerall duties in the word of God. For the word of God is bright, giuing light vnto all mens eyes, the shining lampe directing all mens pathes, and steps.

Mat,13,19
2 Cor.4.
2.3.4.
Math.7.
Iohn.3.
Math.11 b
15,&.13.a
9 f.43
Luke.8.a. 8
Iohn.5,f.39
Psal 1
Mat,7,b,7
Luke.11.9
Luk,16.g.
30.31.
Gal.1.b.8
Deut,5.32
Deu,17.c
14.15.&c.
Rom,13.
1 Pet.2
Psal.118
Psalm. 18
&.118
Ephes 5,14
1.Thes,5,
2 4.5
Iohn,12,35,
36,

ſteps. Let vs therefore awake from the ſlæpe and darknes of ignorance and open our eyes that we may ſee the light, let vs riſe from the works of darkeneſſe, that we may eſcape eternall darknes the due reward thereof; and let vs walke in the light of Gods worde, whiles wee haue light, as becommeth the children of light, ſo directinge the ſteppes of our liues in that way which leadeth to light and life euerlaſting, that we may finally obtaine and enioye the ſame: which God the father of lightes, who dwelleth in light incomprehenſyble, and inacceſſyble, graunt vnto vs. through the lyght of the world our Sauiour Jeſus Chryſt, vnto whom with the holy ghoſt, one moſt glorious God, be al honour, praiſe, and thankeſgiuing for euer and euer. Amen.

Iac,1,c,17
1,Tim,6,
d,16,
Iohn,3,

Thus haue you heard the firſt part of this Homilie, now good people let vs praye.

The prayer as before.

A thankesgiuing for the suppreſſion of the laſt rebellion.

O Heauenly and moſt mercifull father, the defender of thoſe that put their truſt in thee, the ſure fortreſſe of al them that flee to thee for ſuccour: who of thy moſt iuſt iudgementes for our diſobedience and rebellion againſt thy holy word, and for our ſinfull and wicked liuing, nothing anſwering to our holy profeſſion, whereby we haue giuen an occaſion that thy holie name hath beene blaſphemed amongeſt the ignoraunt, haſt of late both ſore abaſhed the whole realme and people of England, with the terrour and daunger of rebellion, thereby to awake vs out of our dead ſleepe of careles ſecuritie: and haſt yet by the miſeries following the ſame rebellion, more ſharpely puniſhed part of our countreymen and Chriſtian brethren, who haue more neerely felt the ſame: and moſt dreadfullye haſt ſcourged ſome of the ſeditious perſons with terrible executions, iuſtly inflicted for their diſobedience to thee, and to thy ſeruant their Soueraigne, to the example of vs all, and to the warning, correctyon and amendment of thy ſeruauntes, of thine accuſtomed goodneſſe, turning alwayes the wickedneſſe of euill men to the profite of them that feare thee, who in thy iudgementes remembring thy mercie, haſt by thy aſſiſtance giuen the victorie to thy ſeruaunt our Queene,

Queene, her true Nobilitie, and faithfull ſubiects, with ſo little, or rather no effuſion of chriſtian bloud, as alſo might haue iuſtly enſued, to the exceeding comfort of al ſorowfull Chriſtian heartes, and that of thy fatherly pitie, and mercifull goodneſſe only, and euen for thine owne names ſake, wythout anye our deſerte at all. Wherefore wee render vnto thee moſte humble and hearty thanks for theſe thy great mercies ſhewed vnto vs, who had deſerued ſharper puniſhement, moſte humbly beſeeching thee to grant vnto all vs that confeſſe thy holy name, and profeſſe the true and perfecte religion of thy holy Goſpell, thy heauenlye gtace to ſhewe our ſelues in our liuing according to our profeſsion: that wee truely knowing thee in thy bleſſed word, may obediently walke in thy holy commandements, and that we being warned by this thy fatherly correction, doe prouoke thy iuſt wrath againſte vs no more: but may inioy the continuaunce of thy greate mercies toward vs, thy right hand, as in this, ſo in all other inuaſions, rebellions, and dangers, continually ſauing and defending our Churche, our Realme, our Queene, and people of England, that all our poſteriities enſuing, confeſsing thy holy name, profeſsing thy holy name, profeſsing thy holy Goſpell, and leading an holy life, may perpetually praiſe and magnifie thee, with thy onely ſon Ieſus Chriſt our Sauior, and the holy ghoſt, to whom be all laude, praiſe, glory, and empire for euer and euer,

Amen.